

The

Baptist Record

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Baylor HeadStops Drama

WACO, Tex. (BP) — Baylor University President Abner V. McCall ordered the Baptist school's Drama Department to cancel the remaining performances of "Long Day's Journey Into Night" because of the play's profane language.

McCall said in cancelling the performances that "The language of the play is not in keeping with the University's ideals."

Six performances of the play remained on the schedule when McCall issued the order. The Baylor president said he had received numerous complaints of excessive profanity and offensive words and phrases in the play.

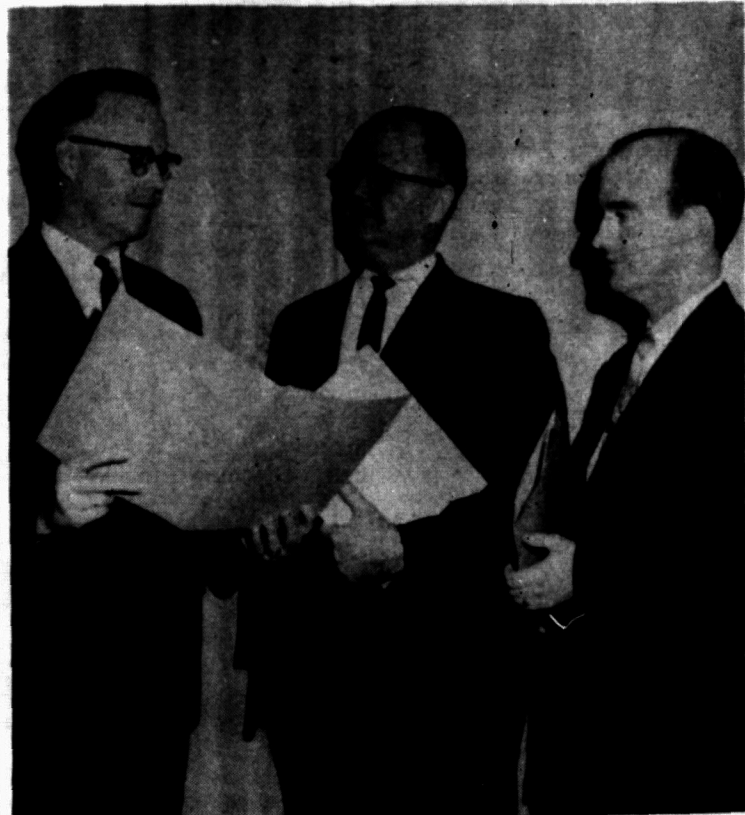
President McCall said he accepts full responsibility for closing the play, and that he was not taking the action because of pressure from Baptist ministers.

No Delegation of Ministers
A wire service story had earlier reported that McCall closed down the play just 24 hours after a delegation of Baptist preachers had pressured him to close it.

"There was no delegation of ministers," McCall said. "There was only one minister who came to investigate the play, and he was the only one who complained to my knowledge a church group of teenage girls who attended the play."

The theater staff showed poor judgment in admitting teenagers and teenage students," said McCall. "I don't think students of this age are mature enough to understand the intended message of the play," he said.

"The objection," said McCall, "is not to the general message of the play, but to (Continued on page 2)



DR. CHESTER L. QUARLES, State Executive Secretary, discusses the merits of the Prayer Retreat with Dr. Winston Crawley, (left) of Foreign Mission Board and Rev. Gerald Palmer of Home Mission Board.

PRAYER RETREAT IS HELD BY LEADERS

A 24-hour prayer retreat was conducted last week by the administrative and department leaders of the state Convention Board.

Sponsored by the Home Mission Board, with the cooperation of the Foreign Mission Board, the retreat was one of a series being held in every state in the Convention in the interest of the 1963 World Missions year objectives.

Leading the retreat, held at Camp Garaywa, was Rev. Gerald Palmer, associate in the Department of Language Group Ministries of the Home Board. Present and representing the Foreign Board was Dr. Winston Crawley, Secretary for the Orient.

During the retreat each leader from the Baptist Building took a period of time to present the objectives of his department and to lead the group in prayer for the Baptist Jubilee goals.

Quarles Summed Up
Taking the final period of time and summing up the retreat program was Dr. Chester L. Quarles, Executive Secretary-Treasurer.

The retreat, a new type of program for Mississippi Baptist leaders, was declared to be eminently successful. Most of those attending stayed through and spent the night at the camp. The retreat began at noon Wednesday and closed at noon Thursday.

The Baptist Jubilee Advance is a five-year (1959-64) undertaking of seven Baptist bodies in the United States and Canada to work co-operatively, to witness effectively, and to celebrate worthily the 150th anniversary (1814-1964) of the organization of Baptist work on the national or continental level.

The goals for 1963 are: Increase in mission volunteers, increased prayer for missions, increased giving for missions, establishing new churches and missions, increased missions and Bible study, increased circulation and use of missions magazines, acceptance of personal responsibility for world missions, world missions made vital in each church.

VIRGINIA TO RESTUDY TWO SPECIAL MISSION OFFERINGS

RICHMOND (BP)—Should offerings taken by Baptists each year be churchwide offerings or should they be sponsored still by Woman's Missionary Union?

A committee of the Virginia Baptist General Board has been asked to give "careful and deliberate study" to this question.

The two offerings are the Lottie Moon Christmas Offering for Foreign Missions, taken prior to Christmas, and the Annie Armstrong Offering for Home Missions, taken a few months later.

Virginia Baptist leaders said Virginia is unique in that it is the only state Baptist group which does not promote the special offerings churchwide on a state basis.

Uganda Now 52nd Mission Country

The world's newest country became a Southern Baptist mission field on November 8, when the Southern Baptist Foreign Mission Board, in its regular monthly meeting, approved the beginning of a small medical project in Uganda.

Dr. and Mrs. Hal B. Boone, missionaries new in Kenya, will move at once to the Busoga district of Uganda, where Dr. Boone will operate a mobile clinic between various towns and villages.

This brings to 52 the number of countries and territories to which Southern Baptist foreign missionaries are under appointment.

"It is earnestly hoped that the announcement of entry into Uganda will bring forth a response of prayer support, giving, and volunteers which will enable the work there to develop even more rapidly than that in neighboring Kenya and Tanganyika, remarkable as it has been," said Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, in his report to the Board.

Gained Independence

Uganda gained its national independence October 9. Several months ago the Government recognized the Baptist Mission of East Africa (organization of Southern Baptist missionaries) and gave it permission to develop work in the country. The Board's action came at the request of the Mission which sponsored a medical survey in Uganda last month.

Baptist services have been held in Uganda since April 6. (Continued on page 2)

MC RANKS FIFTH IN NUMBER OF GRADS

Mississippi College has again ranked among the top of Southern Baptist colleges and universities in total number of graduates according to a report in the latest issue of the "Southern Baptist Educator."

The report, compiled by the Education Commission of the Southern Baptist Convention in cooperation with the Southern Association of Baptist Colleges and Schools, showed that Mississippi College ranked fifth among the 33 Baptist institutions in 1962 graduates.

Of these 33 senior colleges operated under denominational control, only Baylor University in Texas, Wake Forest College in North Carolina, Howard College in Alabama, and the University of Richmond in Virginia produced more '62 graduates than did Mississippi College.

The report showed Baylor with 1,223 graduates, Wake

School Hearing Said One-Sided

WASHINGTON, D. C. (RNS)

The Senate Judiciary Committee was unfair in its selection of persons to testify orally this year on proposals to change the First Amendment, an official of Protestants and Other Americans United for Separation of Church and State (POAU) charged here.

C. Stanley Lowell, associate director of POAU, asserted in a statement to the committee that the only churchman allowed to testify in person before the legislative body was Protestant Episcopal Bishop James A. Pike of California because he favors a change in the First Amendment.

Mr. Lowell told the committee in his statement that he "would like respectfully to lodge a solemn protest against a conduct of public hearings on an issue vitally affecting the basic liberties of the American people, which allows only one side to be heard."

"We understand that of all the church representatives requesting to be heard, only Bishop James A. Pike was permitted to appear because of his known position favoring a change in the First Amendment," he declared.

Bishop Pike, in testifying before the committee late last summer, charged that the U.S. Supreme Court had "distorted" the meaning of the First Amendment in its verdict ruling unconstitutional the Regents-composed prayer used in New York's public schools.

He called on Congress to redraft the amendment so that future Supreme Court decisions might not result in the "deconsecrating of the nation."

Public Hearings Urged

Mr. Lowell, in his statement to the committee, said it was the feeling of POAU "that on an issue of such gravity a committee of the U. S. Senate is entitled to have full information presented at its hearings."

"If the Senate Judiciary Committee decides to proceed (Continued on page 2)

Elliott Not After KC Pulpit

KANSAS CITY, Mo. (BP)—Ralph H. Elliott, former professor at a local Baptist seminary, said he is not a candidate for the pulpit of the city's Calvary Baptist Church.

Elliott began an interim pastorate at the church while teaching Old Testament and Hebrew at Midwestern Seminary. He was dismissed later during the controversy over his book, "The Message of Genesis."

Writing a front page personal statement in weekly church bulletin, Elliott said, in part:

Serving as interim pastor at Calvary has been a blessed experience. My contribution to the church has been small, and much needed service has gone unfulfilled because of my involvement and responsibility elsewhere. For whatever time may be left in this interim period, I should like to fulfill more of these needs.

"From time to time, a number of you have been kind to request my services and to recommend my service here on a permanent basis.

Would Be Mistake

"Thus, in order that there may be no misunderstanding, and in order that the pulpit committee may hasten without interruption to its task, I would emphasize that I feel it would be a mistake for the (Continued on page 2)

November SBC Receipts Show Ups And Downs

NASHVILLE (BP)—November, 1962 Cooperative Program receipts for Southern Baptist convention agencies showed an increase over the previous month but fell under those of November, 1961.

SBC Treasurer Porter Routh here said receipts from State Baptist Officers amounted to \$1,607,777 in November. In October, they were only \$1,491,836 but for the same month in 1961 they were \$1,637,900.

The November figure brought the 11-month 1962 total to \$16,980,195. This is an increase of 5.64 per cent over 1961 for the same amount of time. It left \$2 million to be received in December to meet the Cooperative Program for the Budget for the year for both operating and capital needs.

Beside the Cooperative Program income, the states forwarded \$166,150 in designated gifts to convention agencies. This was \$9400 more than in October and \$7300 more than the previous November.

Designated gifts for the Southern Baptist Convention thus reached \$13,567,255 for the year, up 11.51 per cent over three previous years.

Cooperative Gifts For November Show Decrease

Mississippi Baptist Cooperative Program receipts for Nov. totaled \$123,390.82, a decrease of \$31,483.81 under the \$155,374.63 given in Nov. a year ago.

This is a 20.2% decrease, it was declared by Dr. Chester L. Quarles, Executive Secretary-Treasurer, in releasing the figures.

This year's objective is \$2,786,000, an increase of 9.3% over the previous year's goal.

College Groups Visit Baptist Building

Two classes of students from Mississippi Baptist Colleges that have begun study of "An Introduction to Baptist Work" toured the Baptist Building in Jackson on Tuesday of last week.

Students from Mississippi College at Clinton and Clarke College at Newton composed the group that studied the various departments and areas of work under direction of Dr. Foy Rogers, State Secretary of Cooperative Missions, sponsor of the project.

The morning's activities were terminated with a luncheon meeting at which department leaders from the Baptist Building met with the group. Each leader spoke briefly and many answered questions on various phases of denominational work and life.

Teaching the course at Mississippi College and meeting with the students was Dr. Norman O'Neal, head of the Department of Religious Education.

E. C. Williams Stricken By Heart Attack

Dr. E. C. Williams, former Sunday School Secretary for the Mississippi Baptist Convention Board, is in the Baptist Hospital, Jackson, following a heart attack suffered last Friday, December 7.

At press time (Tuesday) his condition was reported to be satisfactory. It probably will be necessary for him to remain in the hospital for some time. The Baptist Record will keep his many friends over the state advised concerning the progress of his recovery.

Leading the course at Clarke and meeting with the group was Dr. Charles Melton, Professor of Religious Education. Plans are for similar classes at Blue Mountain College and Carey College at Hattiesburg to visit the building at a later time, declared Dr. Rogers.

The special courses have been prepared by a committee of state Baptist leaders with the cooperation of Dr. Lewis Newman, associate in Department of Associational Missions, Home Mission Board.

Junior Director Resigns Post

NASHVILLE—Miss Frances Whitworth, for 18 years director of Junior Work in the Sunday School Board's Training Union Department, has resigned effective Dec. 31.

She will then enroll at George Peabody College for Teachers, Nashville, to finish the one quarter's study needed to complete work toward the specialist in education degree in elementary education.

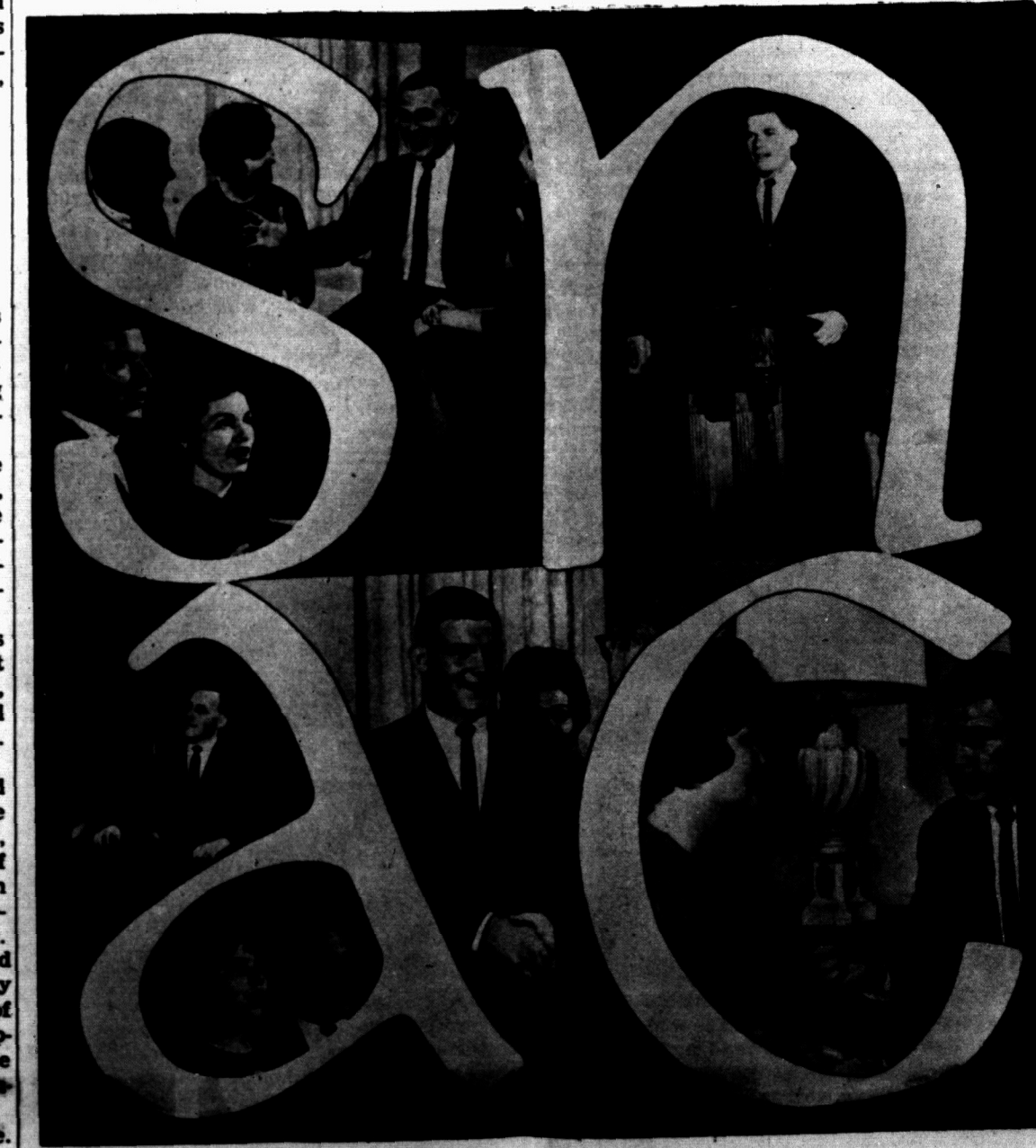
A native of Atlanta, Miss Whitworth is a graduate of Tift College Forsyth, Ga. (B.A.), Peabody College (M.A.), and Southwestern Seminary, Ft. Worth (M.R.E.).

Miss Whitworth has served for twenty-four years with the Training Union Department, first as associate editor of "The Baptist Training Union Magazine." In 1945, she became Director of Junior Work.

Miss Whitworth has visited Mississippi churches on many occasions in the interest of Training Union and has appeared numerous times in the state in district and state conventions.

She is a favorite in the state.

'Student Night At Christmas' Set Dec. 30



"Student Night at Christmas" will be observed by most of Mississippi Baptist churches on Sunday night, Dec. 30, it has been announced by Rev. Ralph B. Winders, Director of Student Work.

"Our Mission to the Campus" will be the theme of this year's observance when the entire church service that evening will be conducted by college student members of the churches, many of whom will be home for the holidays.

Churches with no college students usually use high school students, declared Mr. Winders.

Many Give Subscriptions
He also said that many churches honor their young people on this occasion by giving them gift subscriptions to the Baptist Student Magazine as well as a reception in their honor at the close of the service.

The "Student Night at Christmas" program has been observed for several years throughout the Southern Baptist Convention and is sponsored by the Student Department of the Sunday School Board, Nashville, and the various State Student Departments.

Even though the overwhelming majority of churches that observe the occasion do so on the Sunday night after Christmas, several churches do use an earlier date, due to local conditions, for this observance, declared Mr. Winders.

SBC Network Programs Announced

FORT WORTH—"To Breathe Free" a 30 minute color film, produced by Southern Baptists with the National Broadcasting Company, will be featured by NBC-TV on its Southern Baptist Hour program, Sunday Dec. 23, at 3 P.M. EST. The film depicts life in Hong Kong, British crown colony, and missionary efforts to minister to Chinese refugees.

This announcement and other network programs for 1963 were made known this week during the annual meeting of the Radio and Television Commission of the Southern Baptist Commission. The three-day meeting was held at Seybold Guest Ranch near Mineral Wells, Texas. Members from 20 states were present for sessions led by Dr. Paul Stevens, Commission Director, and the Rev. Brooks Wester of Houston, Board Chairman.

A documentary film recently produced by the commission in Liberia, West Africa, entitled "Freedom Bound", has been scheduled for NBC's use on Sunday, Dec. 30. This presentation will bring to the nation's screens the inspiring story of "Mother George" Davis and her 50 year ministry in the African bush.

Three Full Hours
Southern Baptists' network television schedule next year

Uganda Now...

(Continued from page 1)

in the town of Suam near the Kenya border; but this has been an extension of work in Kenya rather than a project of a resident missionary.

Dr. Goerner has just returned from a brief visit to East Africa, during which he discussed the Uganda beginnings with a Mission committee.

He also viewed progress being made toward the establishment of the first Baptist high school in East Africa. Classes will begin in rented quarters in downtown Mombasa, Kenya, in January and the permanent building now under construction is expected to be ready for occupancy next summer, he said.

"All mission work, of whatever nature, is projected on the basis of winning people to Christ and growing churches," Dr. Baker J. Cauthen, executive secretary, reminded the Board in his report at the November meeting. He then reviewed capital expenditures for churches and schools overseas. (His November report was a continuation of a study on uses of capital funds, begun in October with a discussion of missionary residences.)

The four years one spends as an undergraduate are only the stimulant to "an education."

now includes three full hours of time in half hour segments. Two hours have been assigned by NBC-TV and one hour by ABC-TV on its "Directions 63" program.

Baylor Head...

(Continued from page 1)

the excessive strong profanity used to convey the message." "I do not feel it is in good taste for a church-related university to produce such a play," McCall said.

O'Neill Autobiography
The four-hour play is an autobiography of the late playwright Eugene O'Neill, who won 4 for "Long Day's Journey into Night."

Baylor Theater had signed a contract with the widow of author O'Neill which stipulated the play could not be cut or altered.

Baylor Drama Department Chairman Paul Baker said he and his staff were "bewildered and shocked at the order to close the play."

"Never before has my integrity been questioned," Baker said. "In the 24 years I have directed the theater at Baylor, I have selected and supervised an average of 10 to 13 full-sized plays and 25 one-act plays per year. I can't go on selecting plays or productions without full authority to do it," Baker said.

Baker added that he had never before put on a play with such language and atmosphere as O'Neill's "Long Day's Journey into Night." He called it "the greatest play written by the greatest playwright America has produced. It is a moral play. Its theme is the understanding of the human soul."

Baker said that high school drama teachers from throughout Texas have brought their star pupils to see it "because they want to see a great production of a great play."

One Baptist commented that this is one reason the play should have been canceled. "High School students—and some college students—simply do not have mature enough minds to see such a play and understand it. They hear only the foul language, and they hear it at a 'Baptist' institution."

Graduate and professional studies contribute their skills and their insights, but no formal registration guarantees an education. One's own qualities of character will fashion the finished product; the diploma only certifies the experience.

James Ralph Scales, president of Oklahoma Baptist University, Shawnee. "So You Want an Education" in January BAPTIST STUDENT.



A PANEL of program personalities answer questions during meeting of Sunday School Superintendents at Gulfport Assembly Nov. 30-Dec. 1. From left: Rev. John Alexander, Miss Carolyn Madison, both associates, and Bryant Cummings, secretary, of State Sunday School Department; Nolan Johnston, Minister of Education, Main Street Church, Hattiesburg; Rev. Tom Douglas and Joseph M. Haynes, both associates in department.



SEVERAL Sunday School Superintendents exchange ideas in informal meeting on campus. From left: Dan Barber, First, Potts Camp; James Champion, 4-Mile Creek, Jackson County; Fred James, First, Hattiesburg; George Cornett, Pender, Jones County, and James Merritt, Woodland Hills, Jackson.

Sunday School Superintendents Meet at Gulfshore

MC Ranks...

(Continued from page 1)

1,699, and Mississippi College with 1,690.

The 33 Southern Baptist senior colleges had a net enrollment total of 39,041 as of October 1, an increase of 1,183 over the same period last year which includes non-credit, extension, and correspondence classes, was 47,222.

The total number of 1962 graduates for the combined colleges was 7,195, as compared to 6,550 in 1961. Mississippi College is the second oldest educational institution supported by Baptists, being founded in 1826, and ranks as the oldest senior college in Mississippi.

School Hearing...

(Continued from page 1)

further with the matter of amending the First Amendment; we strongly urge that public hearings be resumed and that both sides be given an opportunity to appear," he stressed.

The POAU official stated that it was the intention of the authors of the First Amendment to postulate the non-involvement of government with the churches, not merely to bar a single church establishment.

Any change in this interpretation, he said, would pave the way for "financial assistance which... could be offered by government to churches on a non-preferential basis."

"This would mean," he added, "that while a monogamous union of church and state could not be tolerated, a polygamous union would be proper."

According to Charles Mayo, alcohol is as much a poison as arsenic, strychnine, or sulphuric acid. Each poison seeks out one part of the body. Lead goes to the wrists; mercury, to the mouth; manganese, to the liver; arsenic to the stomach and intestines; strychnine, to the spinal cord; and alcohol, to the brain.



TWO EDUCATIONAL directors engage Melvin Bradley, Minister of Education, First, Baton Rouge, La., program personality, in a conference. From left: Chester Vaughan, First, Hattiesburg; Mr. Bradley, and Gerald Buckley, Parkway, Natchez.



FELLOWSHIP prevails as several enjoy chat over coffee cups during break. From left: Dr. D. Lewis White, pastor Temple Church, Hattiesburg; Dr. Mack Douglas, inspirational speaker, now pastor of Pompano Beach Church, Pompano Beach, Florida, and Dr. Bob Simmons, pastor of Oak Forest Church, Jackson.

Names In The News

Willard Thrash has accepted the work at Chalmette, Louisiana, as Minister of Music and Education. Mr. Thrash received his B. A. from Louisiana College and will earn his M.R.E. in May from New Orleans Seminary. He plans to do graduate study there in addition to his work at Chalmette, where Rev. W. Hampton Egerton, Jr. is pastor. Mr. Thrash served for several years in Mississippi with his most recent position at Southside in Meridian.

Dr. Chester E. Swor of Jackson was the featured speaker for the Tarrant Baptist Association's Annual Christmas Dinner for church staff members and guests, sponsored by the Tarrant County Pastors' Conference. The dinner was held December 10 at Travis Avenue Church, Fort Worth, Texas.

Rev. Swinton Futch has resigned as pastor of Bethel Church, Lawrence County, to go to Jacksonville, Florida.

Rev. Warren Tynes has accepted a call as pastor of Hurricane Creek Church, Marion County, and has moved on the field.

Rev. Robert Hutcherson, pastor of Oma Church in Lawrence County, was ordained in November.

Opera Workshop At MC to Present Three Operas

The Opera Workshop at Mississippi College has planned a series of three operas for the 1962-63 season.

The first offering in the series will be a seasonal opera entitled "Amahl and the Night Visitors," by Gian-Carlo Menotti. This production will be staged December 13 and 14 in the Aven Auditorium on the college campus, with curtain time being at 8 o'clock. Admission will be \$1.00 for adults and fifty cents for students.

Other operas scheduled by the Workshop for later in the season are "Scenes from Opera and Music Comedy," including scenes from "Peace Gimmick," written by Mississippi College music faculty member Dr. Charles Knox. Also on program will be Richard Strauss' "Der Rosenkavalier," Giacomo Puccini's "Madame Butterfly" and "Turandot."

In association with Fine Arts Week in May, the Workshop will present Puccini's "Giant Schicci." Gerald Claxton, instructor in voice, directs all performances by the opera group.

Gets Full Treatment
"Amahl and the Night Visitors," possibly the nation's favorite Christmas opera, is being given full treatment by the Workshop members. Rehearsal, costume design, and the building of sets, have been in effect since the early fall.

The opera is double cast so as to give a large number of students an opportunity to perform and to build a larger repertoire of great opera. Over 115 students comprise the Opera Workshop at the college.

Christmas Stamp Very Popular

WASHINGTON, D. C. (RNS)—The Post Office Department disclosed here that its Christmas stamp has proved so popular that the printing order has been increased to 850 million stamps—350 million more than originally planned.

In a further effort to avoid criticism that it has issued a stamp to commemorate a specifically religious event, the department has refused to list the stamp with its commemorative stamps, but is listing it as a "special" 4-cent stamp of the ordinary regular series of stamps.

Department spokesmen admitted that "there was some controversy over issuance of this stamp." They added that "almost all new stamps result in controversy."

The department asserted that most of the mail received here concerning the Christmas stamp has been favorable.

"Comments indicate the public thinks it is a beautiful stamp and it is proving very popular," it said.

Karl Seepe has resigned as minister of education at First Church, Tupelo, to accept a similar position at First Church, Opelika, Alabama.

MISS FRANCES WHITWORTH has resigned as Director of Junior Work for the Train'ns Union Department of the Sunday School Board.

Elliott Not...

(Continued from page 1)

church to consider me or for me to consider the church on a permanent basis. My best service to the Lord and to His Kingdom can, I believe, be rendered in a different environment. In the perspective of a long-range view, I believe the church can better be served by a fresh leadership, unencumbered by such circumstances as have surrounded my ministry....

"In short, I am not a pulpit candidate for Calvary Baptist Church."

Conrad R. Willard resigned as Calvary pastor in March to accept the pulpit of Central Baptist Church, Miami, Fla., and Elliott has been interim pastor since then.

Elliott said he would remain as interim pastor until either the church secured a new pastor or he (Elliott) moved away from Kansas City.

REVIVAL RESULTS

Glade, Laurel: Rev. Arnall Richardson, First Church, Amite, Louisiana, evangelist; Paul Padgett, First Church, Picayune, song leader; Rev. J. C. Hamilton, pastor; six professions of faith; five additions by letter; three rededications....
Pompano Beach (Florida): November 18-25; 11 for baptism; three by letter; seven rededications; Rev. Junior Hill, Hattiesburg, Alabama, evangelist; Rev. Norris Garner, pastor.

Churches In The News

The Combined Choirs of the churches of Inverness will present their annual Christmas Cantata on December 16 at 7:30 P.M. at the First Baptist Church. "The Night of Miracles" by John Peterson will be directed by Mrs. Whitty Wall.

The 11:00 A.M. services of First Church, Biloxi, Rev. Schuyler M. Batson, pastor, are currently being broadcast over WLOX-TV. The station estimates that there is a potential viewing audience of 53,000.

Sunday School Department

BRYANT M. CUMMINGS
Department Secretary
MRS. JUDSON IRWIN
Secretary
MRS. JAMES DUCK
Secretary



CAROLYN MADISON
Associate
J. M. HAYNES, Associate
JOHN D. ALEXANDER, Associate
W. T. DOUGLAS, Associate

HELPFUL MATERIALS FOR JANUARY BIBLE STUDY WEEK

I. RECOMMENDED FOR THE VARIOUS AGE GROUPS—

For ADULTS and YOUNG PEOPLE (Provide separate classes where possible)—STUDIES IN MATTHEW: The King and the Kingdom by Dr. Roland C. Leavell.

For INTERMEDIATES—GROWING IN BIBLE KNOWLEDGE: by Helen Canner Graves (teachers' edition available).

For JUNIORS—THIS IS MY BIBLE—by Bethann Van Ness (teachers' edition available).

The following Approved Units are suggested for the younger children with credit available ONLY for the teachers:

Unit for PRIMARIES—THE STORY OF SAMUEL.

Unit for BEGINNERS—GOD'S CARE IN AUTUMN AND WINTER.

Unit for NURSERY Ages—ANIMAL FRIENDS.

II. PROMOTIONAL SUGGESTIONS

"Enlisting Young People in January Bible Study Week," December BUILDER, pages 52-53.

"Make Matthew Meaningful," in December BUILDER, page 63.

"Plan Now for January Bible Study," THE BAPTIST PROGRAM, December, 1962, pages 22-23.

"January Bible Study Week 1963," Sunday School Department.

III. TEACHING HELPS

... "Teaching Helps for January Bible Study," December BUILDER, page 19.

... "Bible Study Notebook on Matthew" available at Baptist Book Store.

... "Suggestions for the Teacher," STUDIES IN MATTHEW pages 141-143.

"MATTHEWS MESSAGE," colored filmstrip and recording to be used as resource and teaching. \$6.00 from Baptist Book Store.

IV. BACKGROUND BOOKS

Review and Expositor, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, \$1.25.

Southwestern Journal of Theology, Southwestern Baptist Theological Seminary, Ft. Worth 15, Texas, \$1.00.

Other books as listed in STUDIES IN MATTHEW.



NINETEEN OF THE Student Pastors on Clarke College Campus are shown with some of the pastor-wives who are examining material to use in promoting the Lottie Moon Christmas offering in their churches. Sparked by the enthusiasm shown on the Clarke College campus where the college faculty has set the high goal of \$1,500 for the Lottie Moon Christmas offering, the student pastors are encouraging their own churches to attempt worthy offerings for foreign missions.—Photo by Joe Collum.

FIRST BAPTIST CHURCH, Inc.

MOUND BAYOU, MISSISSIPPI

This Church is duly chartered non-profit corporation. It is incorporated for religious purposes under the laws of the State of Mississippi. Said First Baptist Church, Inc. has issued bonds with par value of \$40,000.00 authorized by the Church Building and Savings Association of Jackson, Mississippi.

These Bonds are in denominations from \$100.00, \$250.00, \$500.00, and \$1,000.00 and maturities are from one year to twelve years. The uniform rate of interest is 6% coupon, 3% is payable every six months. Amount of Bonds available at this time from the \$40,000.00 issue is \$13,500.00 listed as follows:

Bond No.	Amount	Date
87	250.00	6-1-71
89	250.00	6-1-71
90	250.00	12-1-71
93	250.00	12-1-71
94	250.00	12-1-71
95	250.00	12-1-71
96	250.00	12-1-71
98	250.00	6-1-72
100	250.00	6-1-72
101	250.00	6-1-72
102	250.00	6-1-72
109	250.00	12-1-72
110	250.00	12-1-72
118	250.00	6-1-72
86	500.00	12-1-70
91	500.00	6-1-71
92	500.00	6-1-71
97	500.00	12-1-71
98	500.00	12-1-71
103	500.00	6-1-72
104	500.00	6-1-72
111	500.00	12-1-72
119	500.00	6-1-73
125	1,000.00	12-1-73
42	1,000.00	12-1-66
120	1,000.00	6-1-73

Rev. L. J. Jordan, Jr., Pastor I. M. Peterson, Secretary

F. M. Smith, Chairman Dan Ishmon, Treasurer

For Information Write—

Ed McStoth, Chairman, Mound Bayou, Mississippi

Professor Elliott's Dismissal

By E. S. James
From an Editorial in the
Baptist Standard, Texas

Professor Ralph H. Elliott is not the first man to be dismissed from the faculty of a Southern Baptist seminary, nor is he the only man whose release was precipitated by the publication of a book. His is simply the first one to be given wide publicity in the secular press and this was due to the fact that the theology he expressed in *The Message of Genesis* was of such a nature as to stir up controversy and bring it to the convention floor in San Francisco.

Because the matter has been widely discussed in both the secular and Baptist press most Southern Baptists have formed opinions about whether or not his theology should be taught in any Baptist school.

Some think it should be, but it is apparent that a far greater number think it should not.

The great preponderance against it was unmistakably demonstrated at the last convention meeting where the two K. Owen White resolutions were overwhelmingly passed.

With Elliott's controversial book as the core of debate in the convention the messengers respectfully request each Southern Baptist institution and agency to re-examine itself to see if its practices are in keeping with the historic position of Baptists.

It was in keeping with this request that the board of Midwestern Seminary met to reconsider its former endorsement of the professor's theology. With some changes in the personnel of the board it found itself more divided than ever on the subject and appointed a special committee of seven to make a detailed study and recommendation to the whole board in the September called meeting. After hours of discussion the board agreed with the teacher on nine definite points; but on the tenth, which asked him to voluntarily agree not to republish the book, he declined to comply without a request from the board that he not republish it. It was on this point that he was then dismissed from the faculty.

Arguments Begun
Now the arguments have begun again. Some colleagues, students, and friends of Elliott have been quite vocal in condemning the trustees for their decision to let him go. They contend that the board actually agreed with what he teaches and in reality dismissed him for writing and refusing to voluntarily withdraw the book. They hold that he was mistreated by being asked to voluntarily renounce his convictions in order to remain on the faculty. Some believe that since the trustees agreed that the literary "historical" approach to Bible study is valid they have encouraged, other liberal-minded teachers to re-emphasize it in the classrooms of the seminaries. Others say a good man has been hurt without a good reason.

Over against these arguments there is a vast number of Baptists who commend the trustees for making a decision and doing what they were requested by the convention to do—examine the matter and make any necessary corrections. Some of this number know by now that the trustees were well divided on Elliott's theology, with neither side willing to yield; and they probably know that this was the only point on which a two-thirds majority could be mustered to do anything about it. The board knew it could not adjourn without doing something, so it checked the matter of not republishing the book to the author and dismissed him when he declined to do so without a specific request from them.

The writer believes it would have been much better if the trustees could have agreed to base their decision on the man's theology. His flat denial of many plain statements in the Bible and his symbolic interpretation of other passages is not in keeping with the Baptist concept of revelation. He has the right to hold that position, but the trustees have the right to decide whether or not he or anybody else is to be allowed to teach in a Baptist school.

There Is No Doubt
There is no doubt that it is his method of Bible teaching rather than the publication of his book that is opposed by so many.

The grassroot Baptists across the convention do not want their seminary teachers to deny or modify plain statements in the Bible. They are not committed to the JEDP documentary hypothesis. They

are not interested in paying men to suggest to ministerial students that predictive prophecies were written after they were fulfilled. They are far more interested in the literal approach of faith than they are in anybody's literary "historical" approach.

This should have been the test in dealing with Elliott, and it should be the test in dealing with any teacher in a Baptist institution. No person has ever been made a Christian by being taught to doubt the Scriptures. No church has ever become spiritually strong by compromising doctrine.

No denomination has been blessed when it allowed its teaching agencies to minimize any part of the Bible.

The time has come for people in responsible positions to stop saying they believe the Bible is the Word of God and then turn right around and say some of its thoughts and messages were borrowed from pagans.

The trustees are commended

This does not apply to Professor Elliott any more than it does to a large number of others, but he published his views and lost his job. Some others would probably lose theirs if they should put them on the line as he did. There is no doubt that it was Elliott's theology that caused his dismissal.

It would have been better if the trustees could have agreed to say so. Apparently they did the only thing they could agree to do together.

Consistency Commended
The writer commends Elliott's consistency and the trustees' decision. He is to be lauded for standing firmly on what he believes. Even though we do not agree with him in many things, we respect him far more for refusing to publicly repudiate what he believes privately than we would if he had vacillated for the sake of convenience and holding on to his job.

The trustees are commended

for their courage in making a decision and doing the best they could to carry out the request of the convention. Regardless of what they might have done, it would not have satisfied all Baptists, for they are not all agreed about what ought to be done. Nevertheless, they did something, and that is what the convention asked them to do.

Ralph Elliott is a good Christian man, and he will no doubt find joy in serving in some other capacity. The seminary will continue as a Baptist institution of promise and effectiveness. We Baptists will go on with each holding his personal opinions.

Sometimes we will argue, and sometimes we will quarrel a bit, but when it comes to a showdown we will find that we are still pretty much one in spirit and purpose. Possibly God will continue to use us if we will continue to be guided by his will and not by man's.



IRA PROSSER will lead the music for the 1963 session of the Southern Baptist Convention. He is assistant to the pastor of Calvary Baptist Church, Lexington, Ky.

Editor's Note

Since the news was released several weeks ago (See Baptist Record, Nov. 1) that the Board of Trustees of Midwestern Seminary had dismissed Dr. Ralph Elliott from the faculty of that institution, numerous articles, open letters to the trustees, and other materials concerning the matter have come to the editor's desk. There have also been several editorials on the action in Southern Baptist and other religious journals. We have found it impossible to use all of the material received, so have chosen representative articles for the consideration of our readers. These include three editorials, an address by a professor in another seminary, and an article written by one of the Midwestern trustees. We feel that these give a fair cross-section of the discussion, and present both sides of the matter. Our own position was presented in an editorial several weeks ago.

knowing that the God who created and sustains the universe is the author of all truth, whether that truth be in the Bible or in nature and science.

In our seminaries the Bible, theology and other disciplines must be presented in a way that will give to our preachers and leaders-to-be this attitude toward truth. Otherwise, if the young people go from our seminaries unequipped to make the Bible and the gospel relevant to the needs of men in this new age of space and atomic energy, boys and girls who learn the facts of science in high school and even in grade school today, will become skeptical of the claims of Christianity as presented by Southern Baptist preachers and turn away from the church and from the ministry as a life's calling. Furthermore, intelligent laymen, many of whom are puzzled by some of the trends in our denomination, will leave us and seek a more satisfying spiritual environment in other denominations.

Point of Decision
It appears that Southern Baptists have been brought to the most important crossroads in their history at the point of decision as to the character of their seminaries. If decision should be made imposing upon our faculties a curtailment of freedom incompatible with

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The Action Taken By Midwestern Trustees

By Robert E. Humphreys
(Kentucky Member of Midwestern Trustees)

(Abridged)
The problem concerning Dr. Ralph H. Elliott and his book, *The Message of Genesis*, is of such magnitude and significance that one finds it impossible to deal with it adequately in a brief article. Facts and observations are presented which should be helpful to those who want to understand.

The writer had the highest respect for Dr. Elliott's ability, Christian spirit, forthrightness, and courage.

Problems
The problems were not created by the trustees, but the nature of trusteeship made it our responsibility. In June of this year the Southern Baptist Convention requested the trustees and administrative officers "to take such steps as shall be necessary to remedy at once those situations where such views now threaten, our historic position." The action was not a mandate, neither did it specify what the "steps" should be, but it was the instruction that was not to be treated lightly or evasively. The other actions of the last convention are binding, and the one regarding seminaries is no less binding. It is to be remembered that Southern Baptists, through qualified messengers from local churches, originated Midwestern Seminary. They own, operate, and support it. They appoint the men who are to serve as trustees, and through them employ administrative heads and faculty members. The actions of the trustees are to be guided by the policies and instructions of the Southern Baptist Convention.

Freedom Within Boundaries
As an individual, the scholar has complete freedom. But when he voluntarily becomes a Baptist and thereafter chooses to accept a teaching position in a Southern Baptist Seminary, he has chosen to commit himself to the basic beliefs of Southern Baptists. (Southern Baptists have basic

and distinctive beliefs or they have no right to be a separate entity). Beyond these basic beliefs there is room for differences among Baptists and ample room for scholarly research in areas such as original texts, semantics, interpretation, translations, and archaeology.

Semantics and communication presented difficulties. This problem is apparent in the book and was present in conferences with the books' author. The meanings of the words "conservative" and "inspiration" are examples. An ultraliberal regards the liberal as a conservative as a liberal. This explains why Dr. Elliott regards himself and his book to be conservative.

Inspiration According to Elliott
Dr. Elliott affirms his belief in the Divine Inspiration of the scriptures. His affirmation by itself sounds very convincing until the discovery is made that the inspiration to which he adheres is based on the assumption of scholarship's ability to determine what portions of the Bible are or are not divinely inspired. In his book there are a number of instances of this assumption. Reference to four will suffice:

In dealing with the ages of antediluvians, Dr. Elliott states: "In all probability, the Priestly writer simply exaggerated the ages in order to show the glory of an ancient civilization" (Page 59). This is to say that the Priestly writer was divinely inspired up to a point, then suddenly he ceased to be inspired and began to exaggerate.

Concerning the account of Lot's wife becoming a pillar of salt he says: "... though theologically factual, may not be historically factual. . . . This is probably an interpolation or at least an accretion to the original story" (Page 138).

Writing of "the historical background of the Joseph stories" he says: "Certainly there are elements suggesting folklore. For instance, the account

(Continued on page 7)

Southern Baptists And Their Theological Seminaries

By Edward A. McDowell
Professor Southeastern Baptist Seminary

(This article is part of an address delivered to the Maryland Baptist Convention, Nov. 13, 1962)

The Problem of Suspicion
While we are praying and working for a new life movement in our denomination that will give us in time more candidates for the ministry we must continue to support the seminaries in which are being trained our preachers, missionaries and teachers for tomorrow. The present widespread concern as to alleged doctrinal deviations among teachers in seminaries cannot be ignored in any honest discussion of theological education among Southern Baptists today. Such concern is of course not new. From the resignation of Crawford H. Toy from the faculty of the Louisville Seminary in 1879 down to the dismissal of Ralph H. Elliott from the faculty of Midwestern Seminary in 1962 there have been recurring periods of attacks upon seminary professors. The chief cause of suspicion of seminary professors is to be found, I believe, in the character of our denomination. Our people are by and large conservative with respect to the interpretation of the Bible. They are not to be blamed too heavily for this. Their leaders and preachers have done little to change their viewpoint, and the leaders and preachers who express anxiety concerning the teaching in the seminaries are more often than not sincere exponents of the environment which nurture them. Let us not be too hasty in our condemnation of them. Southern Baptists are a people's movement and one of the concessions we make in remaining Southern Baptists is to recognize men of various shades and colors as our brothers. Let us also recognize the fact that the seminaries belong not to the faculties of the institutions but to Southern Baptists have the right through their Convention to express their opinions concerning the seminaries, and through the boards of trustees to exercise control over the institutions. This is not to say that boards of trustees are to tolerate harassment of professors that might make it impossible ultimately for competent scholars of integrity to serve as teachers in our seminaries. Boards of trustees have an obligation to express in their government of our seminaries the will of the denomination, and at the same time they have an obligation to create for the seminary teachers an environment of freedom for research and expression essential to good teaching. This, at our present stage of development, is a difficult task, but we must not grow impatient nor lose heart. We must do our best through the democratic process to elect good and intelligent men to our boards of trustees, and then we must trust them to do what is right, remembering that we have the Baptist privilege of expressing to them our opinions and of telling them when we think they are wrong.

Seminary professors in Southern Baptist seminaries today also have a difficult task. They are obligated in three directions: (1) to their students, (2) to the denomination, (3) to their colleagues, it being

understood, of course, that the overruling obligation of a seminary professor is to Jesus Christ.

In the discharge of his obligation to this students the seminary teacher must be free to confront his students with the latest developments in scholarship. Let it be said without equivocation, however, that a teacher in a theological seminary is not free to teach anything he chooses nor to undermine the faith of his students in Jesus Christ as Lord and Saviour. I will go further and say that a seminary professor fails in his mission if he elevates the critical methodology and conclusions above the message of the Bible and the meaning of the gospel. There is a very important difference, it should be emphasized, between employment by a teacher of critical and scientific exegesis in the interpretation of the gospel itself. A seminary professor owes it to his students to help them recognize such erroneous modes of interpretation and steer clear of them.

In fulfilling thus his obligation to his students the seminary teacher is doing that which is most important in fulfilling his responsibility to his denomination. But he must also remember always that he is a servant of the denomination, and while it is his responsibility to lead, it is never his privilege to assume an attitude of superiority over his less educated brethren, nor is he free to direct at will shafts of criticism at the denomination and all its works.

The seminary professor has an obligation to his colleagues. He is no lone eagle who can soar around in the theological atmosphere independently of the other teachers with whom he serves. What he says and does involves his seminary and every member of its faculty.

Because of these obligations each teacher has to his students, to his denomination, to his colleagues, we must recognize that fact that academic freedom in a theological seminary is not freedom for one to teach what he chooses, but freedom limited and made beautiful by responsibility and love.

Is This a Cross-Roads?
In this critical time in the life of our denomination we must keep before us the purpose of our seminaries and the place of strategic importance they occupy in determining the future character and influence of the denomination.

What is the purpose of our seminaries? It is to produce intelligent, competent, courageous preachers, teachers, missionaries and religious education workers. It is these young people who are being trained in our seminaries who will determine what Southern Baptists will be and do in this new age to which we have come. Are Southern Baptists prepared for such a time as this? What we do to and with our seminaries may well determine whether or not we should become an anachronistic sect, inadequate to the demands, of this grand and awful time, or a vital spiritual force in the life of the world. If we are to be a vital spiritual force in the life of the world and not an anachronism, the young people who go from our seminaries to take places of leadership and responsibility in the denomination must be first of all people who are unreservedly committed to Jesus Christ and his way of life and love. Our seminaries must help them in arriving at this commitment. These young people must also be intelligent students of the Bible, well-versed in modern theories of criticism, their feet firmly planted upon the truth of the scriptures and facts of modern science and unafraid of reconciling Biblical truth with scientific truth.

WE PROTEST

By Gainer E. Bryon, Editor
Maryland Baptist

The Maryland Baptist has withheld editorial comment on the dismissal of Prof. Ralph H. Elliott until now.

The Editor chose first to bring out the facts of the case and let readers react without being influenced by an editorial.

The basic facts brought out in the news columns have now been confirmed by other papers of varying editorial points of view. Here they are:

1. The trustees presented no charge of doctrinal error against Dr. Elliott.
2. The special committee and the president of the seminary requested Dr. Elliott not to republish his book. He at first demurred but later agreed to a trustee suggestion that he comply with such a request by the full board.
3. The full board never made such a request.
4. Dr. Elliott was dismissed for refusing to withhold his book from future publication voluntarily, without a request from the board.

Here is the Editor's opinion

about these facts.

1. The charges that Dr. Elliott's book, *The Message of Genesis*, was "liberalism, pure and simple," spoken and published against Elliott for the past year, were not sustained by the trustees. They are merely the opinions of certain critics. The agreement of the trustees and Dr. Elliott on all major points of doctrine involved in the controversy establishes his orthodoxy beyond all doubt.

2. The committee and administration request to Dr. Elliott to set aside his book, voluntarily on his own initiative, amounted to a request that he renounce his principles. This was a dishonorable request. Dr. Elliott acted with honor in refusing it.

3. The refusal of the full board to request Dr. Elliott to set aside his book was an evasion of responsibility. If the board felt that this step was necessary "for the peace of the Convention," it should have requested nonpublication and saved the professor.

Appeasement Claimed
4. The firing of Dr. Elliott

was an act of appeasement without doctrinal or ethical justification. Even as appeasement, it was unnecessarily severe.

Furthermore, the official report of the trustees does not reveal that Dr. Elliott was asked to take this action voluntarily but gives the false impression that he was uncooperative with authority. Dr. Elliott was not uncooperative but was seeking, by every honorable means, to continue to serve Southern Baptists as a teacher at Midwestern Seminary.

A professor's career has now been wrecked by his rabid critics, with the cooperation of the authorities who should have shielded him from unwarranted attack. The Maryland Baptist mourns the injury to Dr. Elliott and deplors his betrayal.

He was engaged in an essential task of biblical scholarship and should have had the support required to carry it on. Southern Baptists will be poorer, in the long run, for having driven out their only scholar ever to publish in this field.

Elliott Goes, The Problems Remain

By Chauncey Daley, Editor
Western Recorder (Ky.)

Right or wrong, the recent dismissal of Ralph Elliott by the Midwestern Seminary trustees was inevitable. His doom was sealed at San Francisco, in June, at the Southern Baptist Convention. There he was made the symbol of liberal thinking among Southern Baptists. In the eyes of many messengers who had never met him nor had read his book, he became the great enemy and destroyer of the Bible. To be for him was to be against the Bible; to be against him and to eliminate him was to save the Bible.

One group will hail the dismissal as a great stride in saving Southern Baptists from damaging liberalism. Another group will regard it as a dark day when theological education among Southern Baptists was dealt a setback.

Many questions fill the minds of those interested in the progress of the Elliott controversy. Why did the trustees—who were about evenly split on what to do with Elliott as late as three weeks ago—vote 24 to 5 for his dismissal so soon afterwards? What happened to President Berquist who had said repeatedly that the critics would not get Elliott until they got him, but who went along with the dismissal action? What does this mean for the teachers at Midwestern and at other seminaries? Does this settle the matter for Southern Baptists? What will happen to Elliott?

How did trustees who had stood with Elliott come to vote to dismiss him? It came about when Elliott refused to go along with an attempt to ease the tension. This was the suggestion that he voluntarily withhold his controversial book from further publication. Elliott interpreted this as a backdown on the convictions he still conscientiously held. The trustees interpreted it as intractable, unbending and uncooperative on Elliott's part.

This is apparently also the explanation of the change in the thinking of President Berquist toward Elliott. The ac-

tion of the trustees and Berquist, though justified in their sight, will be hard to explain to many people and will be the subject of discussion for years to come. At this point it probably ought to be said on behalf of Berquist and the trustees that only those who went through all of it could know how much toil, anguish, criticism, misunderstanding and pressure were involved, and how impossible any satisfactory solution appeared.

One wonders what resolution of the controversy could have been expected if Elliott had agreed not to republish this book. The publishing of the book was only a technicality. The heart of the matter was what Elliott actually believes and teaches in the classroom. And though the majority of the trustees might have voted to retain him if he had promised to withhold his book, this would not have satisfied the critics and the efforts to get to Elliott would have continued.

Case Similar
Elliott might as well have gone the way he did. In doing so, he saved what he considered to be his integrity. He is too honorable not to admit and teach what he believes. If his teaching is not wanted in Midwestern Seminary classrooms, he ought to have gone. The trustees might have been a little more realistic if they had said so rather than to fire him for being intractable and unbending.

If it were possible, it would be good for a teacher to have to be a trustee for a while and a trustee a teacher for a period. Teachers in our Baptist seminaries and colleges might have to do more in the efforts to bridge the gap between the classroom and the pew.

What does Elliott's dismissal mean for other teachers in Midwestern and at other seminaries? It depends on whether or not the critics will rest with Elliott's dismissal or will press for action against others who share Elliott's approach. It is known that Elliott is not the ring leader of progressive thinking in Southern Baptist

(Continued on Page 5)

Academic Freedom And
Administrative Authority

Educational institutions continue to make news among Southern Baptists.

In this week's issue of the Baptist Record we carry on page one a story concerning the cancelling of a play by the president of Baylor University in Texas. On page three is found a feature on the Midwestern Seminary problems, consisting of several representative articles from among many received or published by other Baptist papers in recent weeks.

The basic issues involved in both of the institutions are academic freedom and administrative authority.

Just what freedom and responsibility does a professor have? Is there complete freedom to teach and act as he pleases, or do certain limits exist, forming a framework within which academic freedom must be exercised? Without question there are limits and responsibilities. Dr. E. A. McDowell, professor at Southeastern Seminary, presents a splendid discussion of this on our feature page, and says much that we would say, so we suggest that you turn and read his article.

Applying these principles to the Baylor case, we do not believe that any professor or department of any Christian institution has the freedom to use any material either in teaching or otherwise that is profane, doubtful or otherwise un-Christian in its content or spirit, or untrue to the Word of God. The case in point at Baylor was the production of a play which, even though appraised by the critics as one of the great plays of the times, was reportedly filled with a large amount of profanity. Such a production is out of place at a Christian institution. To argue that these things are a part of life as it exists today is beside the point, for profanity should not be a part of the life of any Christian. The situation was aggravated by the fact that groups of impressionable high school students were evidently invited to see the play as an example of the modern theatrical arts. Surely those responsible for this exercised poor judgment, and were guilty of wielding a wrong influence on youth. We certainly understand why parents protested, and we fully approve of the action of the president in banning the play.

It may be argued that the action was arbitrary and embarrassing to the department presenting the play. We answer that the administrator is responsible for the things which take place in an institution and must act according to the intents and purposes of that institution. Furthermore, the administrator has the right to expect the heads of departments and others on the faculty to have enough wisdom and sense of responsibility not to allow things to take place in the classroom or department activities which can become a source of embarrassment or discredit to the institution or denomination. We agree that a professor should not have to run to the president for permission for everything that he does, but we believe that he should have judgment enough to know what is Christian and acceptable. If he does not, he does not belong on the faculty of a Christian institution.

If our Baptist institutions, in the name of academic freedom, are required to allow teachings or activities which are un-Christian, disobedient to the clear teachings of God's Word, and unacceptable to the denomination, then let us get out of the field of education, and turn it over to the secular world. If our institutions cannot be positively Christian then we are wasting our Lord's money in supporting them. Students and professors who do not like this kind of limitation, can find institutions to their liking. Our Baptist schools must be Christian without apology or compromise.

This same principle applies in the field of theological education. Any such education which destroys faith in the Bible rather than strengthens it, is a curse instead of a blessing. Again we call your attention to Dr. McDowell's article which rings a clear note on this.

The second issue is authority. Does a board of trustees have authority to regulate the affairs of an institution, and to designate what shall be taught and who shall teach? Does the administration, chosen by a board of trustees, have authority to administer? To both questions the answer is a positive yes. If this were not so then there is no control of the institution or agency. When, and if, administrators make mistakes, they are responsible to the trustees, and when trustees make mistakes they are responsible to the denominational group which elected them.

In both of the cases mentioned earlier in this discussion we think that the denominational groups involved will, if the matters are ever called in question, give full support to the trustees and administrators in the actions that have been taken.

Baptists expect their institutions to be positively Christian, Baptist and true to the Word of God.

GUEST EDITORIAL

Because It's Christmas

Horace F. Burns in Baptist New Mexican

The Christmas season is upon us. Already we are hearing Christmas songs in some places, where not long ago the name of Christ was heard only in profanity. Of course that music brings blessings when the hearts of the people are right.

We assume this Christmas will be much like several of the more recent ones.

There'll be buying and selling and trading—because it's Christmas.

There'll be laughing and giving and sharing—because it's Christmas. There'll be crying, too, and suffering.

There'll be eating and drinking—because it's Christmas, and some will dare to celebrate the birth of the Son of God by drunkenness, rioting, debauchery.

The streets and highways will be crowded—because it's Christmas. Some will be killed, and some will be injured for life, because it's Christmas.

There'll be gift-giving, and gift-exchanging. Some will be offended, some hearts will be made glad—because it's Christmas.

We might ask ourselves just how the Son of God is honored by all these things. Obviously not all that is done in the observance of Christmas is done with the thought of pleasing Him. There are other motives: monetary gain, gratifying selfish and sinful desires.

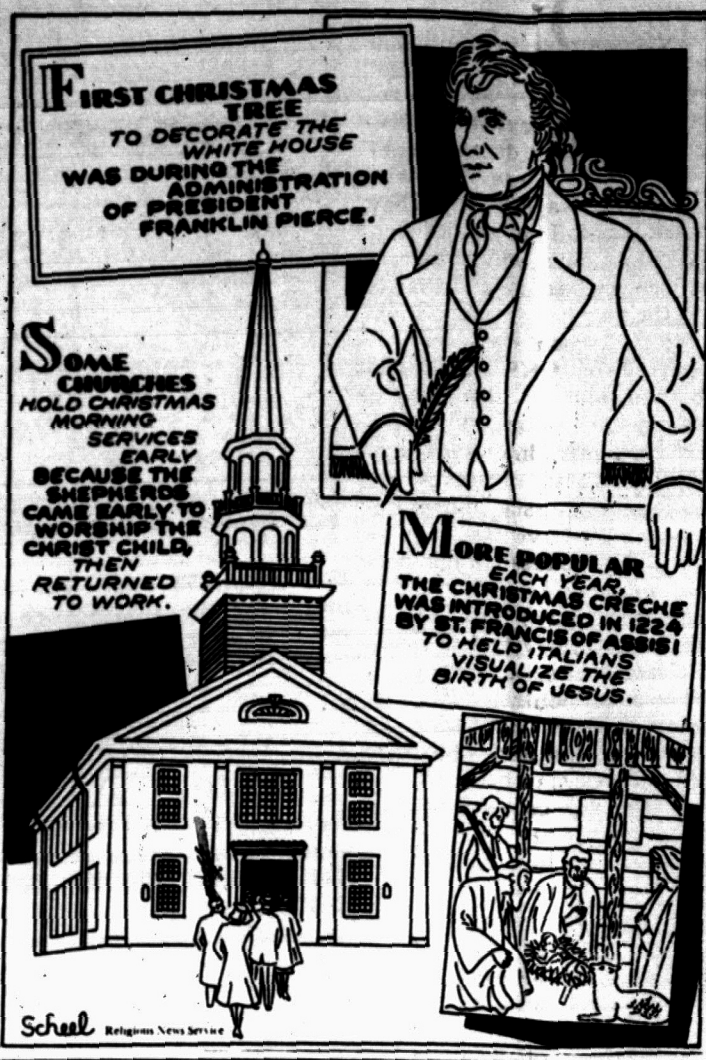
Christmas is a time when even the devil's crowd is willing to pay tribute to Christ—in its own way. Did you ever see a "picture of Christ" or a portion of scripture on a liquor store calendar or display? Have you heard the strains of "Hark, the Herald Angels Sing," mingled with the jingle of the cash register at the corner of the store where some people buy their liquor?

So many things are done "because it's Christmas" that often sincere Christians may become bewildered and confused. Some are even swept into the whirl of things, and find themselves acting just like the heathen about them.

We have no right to expect the heathen to act like Christians. They do not have the motive which prompts

RELIGIOUS REMARKABLES - - By Scheel

T. M. REG. U. S. PAT. OFF.



The Baptist Forum

An Inaccuracy

November 29, 1962

Dr. Chester L. Quarles,
Executive Secretary
Mississippi Baptist Convention
Box 530
Jackson, Mississippi

Dear Dr. Quarles:

I regret the fact that some reports of statements by our Christian Life Commission to the Baptist General Convention of Texas in their meeting last month have erroneously stated that we criticized Mississippi Baptists for their silence on the race problem. There was and is no inclination on the part of our Convention to criticize our brethren because we all feel ourselves caught up in the same dilemmas of speaking to the issues involved in the complicated situation of our day.

Our statement did express regret over the violence and bloodshed in the riots, but it was a confession of our own failure to speak to the principles involved in human relations. As you will see from the enclosed copy of our complete statement we actually said "in a spirit of repentance we acknowledge our share of the blame for a sinful silence concerning the moral and spiritual principles involved in human relationships. We recognize that this kind of silence creates an atmosphere which allows such violent demonstrations of hatred to be unleashed."

We feel that we are not "without sin" and have no right to "cast the first stone." I am taking the liberty of notifying the editors of our state Baptist papers of the inaccuracies in reports concerning the statement.

May the Lord bless and guide you in your significant service in the kingdom.

Sincerely yours,

Jimmy Allen, Director
The Christian Life Commission of the Baptist General Convention of Texas.

The Canzoneri Letter

Editor:

I would appreciate your using in your "letter department" this editorial from the December 6 issue of The Summit Sun. (Mrs.) Mary Cain, Summit

FOR VERY SHAME, MISS CANZONERI!

"In view of the timidity of state Baptists to express Christian conviction of racial good will in resolutions offered at

Christian conduct. It is sad, however, when those who know the Saviour decide to act like the heathen.

Yet above the confusion some things convince us that there are some people who are determined to serve the Lord. Although some will find it convenient to forget their responsibilities to the Saviour for a time, and will fail to attend some of the services at their churches, (and some churches will even cancel certain services—because it's Christmas) there will be those who spend more time serving the Saviour during the Christmas season. Some will teach little children about the coming of the King. Some will help young people to sing praises to the Lord, acceptably.

There are those who will give more, of their material possessions and themselves, at the Christmas season. Perhaps it is easier to give generously at Christmas time. We find a special measure of joy in giving to the cause of the Lord, and to the needy people of the world.

Christians will do well to capitalize upon the special opportunities which come at this season. We find it easier to do that if we assume that Christmas is not really for us, but for Him. It may mean much to the Saviour, too, if we want it that way. Christmas is a season of extremes, and we will find our greatest joy is unselfish, loving service.

the annual convention last week, we imagine the Canzoneri letter will arouse conflicting emotions," wrote Hazel Brannon Smith in her four newspapers last week. "But it should be read by all those who profess Christianity, all those who are interested in the image America tried to present to the world as a democratic freedom-loving, Christian nation which respects the dignity and rights of all men." She then quoted in its entirety a letter which appeared in a recent issue of the Baptist Record written by Baptist missionary Antonina Canzoneri, who is in Nigeria, West Africa. Her barbs were directed to Mississippi in particular and, indirectly, at Gov. Ross Barnett, who is said to be her cousin.

Miss Canzoneri has added nothing new to the same old cry of the integrationists and we consider publication of her letter a waste of precious space. She apparently has no knowledge of her Baptist heritage or she would not be crying out for all the world to fit her pattern for living. Freedom of conscience is a basic Baptist tenet and when it ceases to be so, we relinquish our membership in this great denomination.

The resolution of which Mrs. Smith speaks was offered by our good friend and neighbor, Dr. Wyatt R. Hunter of McComb. It would have served no useful purpose for each Baptist church is an entity answerable to no other church. Resolutions at the state or Southern Baptist level are utterly meaningless unless they are sparked by unanimous grassroots action within the local churches. How ridiculous to make it appear that messengers to a convention have a right to speak on matters not previously acted on by their respective churches!

The "racial good will" is there, among Christians of all races, creeds and colors, and needs no pointing up, except for the fact that RACES is the key word: separate as the fingers on one's hand, never losing racial identity, but one as children of God, black or white.

Not long ago our church was visited by a missionary who held views similar to those of Miss Canzoneri. We argued, albeit fruitlessly, with him, as we would with her, that it is not the Christians who are letting the missions down, but on the contrary, it is the missionaries who violate their sacred trust when they do not

EXPOSITORY SERMONS ON REVELATION by W. A. Criswell (Zondervan, 184 pp., \$2.95).

Fifteen sermons on the first chapter of Revelation, published as they were delivered in the pulpit of the First Baptist Church, Dallas. First of a series of books that will cover the entire book of Revelation. When Dr. Criswell became pastor in Dallas in 1944 he began preaching through the Bible. Only a few months ago did he reach Revelation, and Zondervan publishers decided to publish the messages as a commentary. Here is scholarship, great preaching, rich illustration and pulpit power all combined. This is a book that should be added to the library of every preacher, teacher and Bible student.

JOHN'S WONDERFUL GOSPEL by Ivor Powell (Zondervan, 446 pp., \$6.95).

A well-known Baptist evangelist, known around the world as "the man from Wales," whose numerous other books have delighted many Bible students does it again. Here is a comprehensive home-like study of the Gospel of John. There are hundreds of expository studies on every chapter, every paragraph and every verse of the fourth gospel. Lucid, pointed material, with inclusion of numerous illustrations. A rich compendium of material for preachers and teachers.

MEN AFLAME by David R. Enlow (Zondervan, 120 pp., \$2.50).

The story of Christian Business Men's Committee International. CMBC is a world-wide affiliation of Christian Business men who have dedicated themselves to witness for Christ and share their faith with others. Tells how God, in the early 1930's, led groups of business men in different cities to band together to give a greater witness for Christ, and how this led to a national organization in 1937. The story recites page after page of the witnessing in many places, the war years, and growth of the organization to become international, with more than 500 committees. These men win souls, hold revivals, go on mission trips, etc. They are truly "men aflame."

ANOTHER LOOK AT SEVENTH-DAY ADVENTISM by Norman F. Douty (Baker, 224 pp., \$3.50).

The author allows Seventh-Day Adventists to present their beliefs through their 1957 book SEVENTH-DAY ADVENTISTS ANSWER QUESTIONS ON DOCTRINE, and then shows how they have departed from the Word of God as interpreted by historic Christianity. Those having to deal with this sect will find very helpful material in these pages.

THE GIFTS OF CHRISTMAS by Rachel Hartman (Chamnel, 127 pp., \$2.00).

Beautiful essays on the won-

derful gifts of Christmas to the people whom they seek to win to Christ, the importance of racial integrity and the service the South has rendered the nation in its determination to maintain it.

Surely no one could deny that if any man knows the Negro race, that man is Albert Schweitzer. And it was that man who has devoted his life to them who said, "The Negro is a child and with children nothing can be done without the use of authority. One of our missionaries left the staff some years ago to live among the Negroes as their brother absolutely. From that day his life became a misery. With his abandonment of the social interval between a black and white, he lost all his influence."

We are sorry some of our Baptist missionaries have listened to the propaganda which is rampant on every hand. And of course it is her privilege to span what Albert Schweitzer calls the "social interval" but she should be ashamed to talk down to the Christian people who made it possible for her to take Christ's message of salvation to the lost people of Nigeria. We venture to hope that she understands the plan of salvation better than she does the foundations of her denomination.

And perhaps, after all, she has rendered Southern Baptists a service by pin-pointing an issue that apparently needs clarification: Shall Southern Baptists continue to strip themselves of necessities to keep in the field missionaries who do not expound the basic Baptist creed of freedom of conscience, led of God?

"Start acting like Christians," Miss Canzoneri? For very shame! also!

New Books

authors presents his own translation. The exposition reveals the depth of scholarship of the author, but also his ability to put the truths he finds into clear outline and fascinating interpretation. The cross references are multitudinous and the footnotes are numerous.

A TALE OF TEN CITIES by Eugene Lipman and Albert Vorsepan (UAHC, 344 pp., \$4.95).

How Protestants, Jews and Catholics are related to one another and get along in ten American cities. Boston, Cleveland, New York, Philadelphia and other centers are covered. Nashville is the only Southern city included. Discusses religious conflict, self-segregation of religious groups, social problems, anti-Catholicism, anti-Semitism, etc. An important study on the religious situation in American life.

LETTERS TO THE SEVEN CHURCHES AND OTHER SERMONS by J. Ralph Grant (Baker, 113 pp., \$1.95).

Warm, earnest, timely sermons on the seven churches of Revelation, and some other themes. Dr. Grant is the beloved pastor of the great First Baptist Church, Lubbock, Texas. These sermons reveal his sound scholarship, his pastoral concern for his people and his clear thinking.

JESUS OF NAZARETH by John A. Broadus (Baker, 105 pp., \$1.95).

Reprint of a Baptist classic, first published more than seventy years ago. John A. Broadus was one of Southern Baptists' greatest preachers, and served for years as president of Southern Seminary. These three lectures on the "Person Character," the "Ethical Teachings," and the "Supernatural Works" of Jesus were first delivered in Baltimore in 1890. They reveal His acceptance as a great theologian of Jesus Christ as the Son of God and his rejection of the claims of the modernists.

PHILIPPIANS by William Hendrickson — a volume of the NEW TESTAMENT COMMENTARY. (Baker, 218 pp., \$4.95 until Dec. 31, 1962; after that \$5.95).

Verse by verse, a section by section commentary by a great New Testament scholar who holds to the fidelity of the Scripture as God's infallible Word. There is a comprehensive introductory section, covering the city, the church, the authorship, the purpose for writing and other materials. The

60 Years Ago
The Escatawpa Church closed a fruitful meeting with 25 additions, 23 of them for baptism in which Pastor M. E. Hulbert did the preaching. Pastor B. L. Mitchell of the Moss Point Church reporting.

Pastor W. B. Holcomb reports 47 additions to the McHenry Church, 28 of them by baptism during which Mississippi College Ministerial Student J. R. Hobbs did the preaching.

50 Years Ago
Pastor W. C. Grace tells of the fine meeting in the Lyman Baptist Church, with 35 accessions. He was assisted by Harmon Holcomb, Ministerial student of Mississippi College as preacher. Brother Crisco and wife lead the song services.

The Biloxi Church closed a very successful meeting of days with 38 additions to the membership during which Pastor D. W. Boswell was assisted by Rev. R. S. Gavin of Huntsville, Alabama.

40 Years Ago
Pastor W. R. Puckett reports 54 additions to the Philadelphia, First, Church roll during a revival meeting in which W. F. Yarbrough of Hattiesburg was the visiting preacher and Mr. and Mrs. Albert Pardue conducted the song services. The Booster Choir passed the 100 mark.

The Boyle Baptist Church closed "One of the most telling revivals in the history of the church" with twenty-three additions to the membership. Pastor E. V. May was assisted by Rev. Harry Leland Martin of Indianapolis.

25 Years Ago
There were 75 additions to the East McComb Church, 54 of them for baptism, from a revival in which Pastor W. A. Gill was assisted by Rev. T. D. Sumrall.

Pastor T. J. Delaughter of the Woodville Church writes that "From all appearances... there had been a migration or an amalgamation of the Baptist people (in Woodville) if there ever was a great following here." At the coming of F. K. Harton, a Baptist Bible Institute (New Orleans Seminary) Student the tide changed. "In the language of Woodville he (Harton) put the church on her feet," concludes Delaughter.

THE EPISTLES OF JOHN by Lehman Strass (Loizeaux Bros., 188 pp., \$3.00)

Devotional studies on John's three letters. The author presents three clear outlines with an unusually effective use of alliteration. The outline given for the first epistle is The Penman, The Persons, The Purposes, are outlined as to Proffer Fellowship, to Promote Joy, to Prevent Sin, to Proclaim Forgiveness, to Protect Saints, and to Provide Assurance. Preachers, teachers and other Bible students will find this a most helpful commentary.

BIBLE GIANTS TESTED by John R. Rice (Sword, 288 pp., \$3.00)

Great Characters of Scripture as each was tried and revealed by some great crisis. Jacob, Caleb, Saul, Jehoshaphat, Elijah, John the Baptist, Peter and Paul are the characters studied. Like other sermons by the author each message is thoroughly scriptural, spiritual in emphasis, searched in application, and filled with apt illustrations. his is Bible preaching at its best.

A PRACTICAL CHURCH ADMINISTRATION HANDBOOK by Norman E. Nygaard (Baker, 103 pp., \$1.95)

Practical suggestions for many phases of church work such as publicity, visitation, records, ushers, pulpit attire, dinners, etc. Some of the ideas would have application in Baptist churches, while others would not.

OPENED TREASURES by Frances Ridley Havergal (Loizeaux, 374 pp., \$3.25)

Frances Ridley Havergal wrote some of the most beloved hymns of Christendom, as well as hundreds of other poems and songs that are not so well known. She was also a writer of prose, and was widely acclaimed in her day for the spiritual depth and power and revelation of her knowledge of the Word of God. In this volume some of her prose and poetry have been brought together for a devotional meditation for each day of the year. This is a splendid devotional volume.

SPURGEON ON REVIVAL by Eric W. Hayden (Zondervan, 144 pp., \$2.95)

A former pastor of Spurgeon's Tabernacle in London writes on the great Baptist preacher's part in the great revival of 1859. He discusses the background of Spurgeon's ministry, what Spurgeon wrote and said about the revival, and discusses Spurgeon's preaching during that period. He analyzes the preaching and presents examples of its content. In an hour when there is such dire need of revival, it is well that this volume on revival appears.

The Baptist Record

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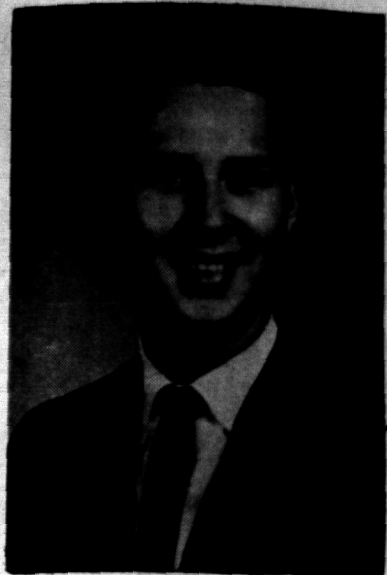
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HAROLD CARTER has recently become minister of music at Bellevue Church, Lamar Association, Rev. Burl T. Patterson, pastor. He came from Parkview Church, Laurel, where he served as minister of music also. He is a native of Hattiesburg.

Elliott Goes, - -

(Continued from Page 3)
seminaries. He was most vulnerable because of his book. It remains to be seen what happens when other teachers release books already written or being written.

Does Not Settle Matter

Teachers in Southern Baptist seminaries who conscientiously hold to the traditional views of the Bible and those who do not, but do not say they do not, are safe though the latter may have some conscience trouble. Others will probably feel threatened and will probably move out as opportunity provides. The Midwestern trustee action seems to say this to Southern Baptist seminary teachers. The modern literary - historical study approach to the scriptures is valid and teachers are free to pursue it, but not to voice any conclusions reached which are out of line with the traditional Southern Baptist position. The teacher can list the various interpretations of the passage but cannot espouse one contrary to historic Baptist positions.

This does not settle the matter for Southern Baptists. If the action of Midwestern Seminary is followed by other boards of trustees, the gap between those who agree and those who disagree with Elliott will give stronger support to our seminaries as they are purged of Elliott-like teachers. Those who favor Elliott's approach will tend to look to other places like university graduate schools of religion for theological training.

What will happen to Elliott? He will fit in a number of Baptist pulpits in the Southern Baptist Convention, and he has a year to be placed. His attitude as reported is admirable. In fact, he appears to have unusual peace. One wonders who really won, Elliott or the trustees who dismissed him?

Southern Baptists -

(Continued from Page 3)

honest quest for truth by dedicated Christian scholars, the future is dark indeed. In this event our seminaries could become unaccredited Bible schools in which competent scholars would not teach. Hundreds of our young people seeking theological training would not attend such schools.

But let us refuse to entertain for long such a dismal prospect! Let us pray that God will give us the understanding of the issues that we need, and the patience and the love to work out our problems in the spirit of Christ, to the end that our seminaries will be strengthened and made the sources of spiritual power in the forward movement of Baptists in the world.



WILLIAM DOWDY, recently called pastor of Toccoopa Church, was ordained to the gospel ministry November 25 at Kora Church. He is now a sophomore at Hattiesburg Junior College, Hattiesburg, where he is an officer in the Baptist Student Union. He and his wife, the former Fannie Lou Garner, have 3 children and live at Kora.

Sunday Reports

Sunday School Attendance Training Union Attendance Additions To The Church

DECEMBER 9, 1962	
Belden	108 92
Bethel	116 82
Biloxi	289 108
Emmanuel	196 87
Big Ridge	611 194
First	403 193
Brandon, 1st	869 309
Brookhaven:	
First	67 32
Halbert Heights Chapel	892 277
Main	132 35
Byram Memorial (Hinds)	321 133
Calhoun City, First	259 113
Canton, Center Terrace	90 28
Carmichael, Okla.	126 76
Cedar Grove (Greene)	662 182
Clarkdale, Oakhurst	477 109
Clarkdale	220 127
Collins	677 243
Columbia, 1st	434 142
Corinth, 1st	246 104
Crydwell Springs, 1st	64 151
Fellowship (Choctaw)	98 54
Fellowship (Pike)	350 86
Forest	111 51
Georgetown	329 91
Greenville:	
Parkview	145 77
Emmanuel	1088 249
First	929 296
Main	86 51
Greenfield	505 193
Greenwood, Calvary	239 102
Gulfport:	
First	983 386
Grace Road	170 132
Grace Memorial	325 96
North Ward (Dodge)	42 25
Handsboro	375 146
Hattiesburg:	
Central	387 204
Main	1012 441
North Main	33 31
University	156 97
Temple	604 242
First	650 222
2nd	285 135
3rd Avenue	186 73
Holladay, 1st	245 74
St. Paul, Second	268 156
Jackson:	
Parkway	982 407
Forest Hill	170 81
2nd	229 92
Oak Forest	439 129
Calvary	1602 524
Mission	59 41
Hillcrest	612 262
Broadmoor	1208 432
2nd	244 107
Grandview	164 80
Midway	367 130
Raymond Road	107 86
Colonial Heights	226 63
First	1683 469
Crestwood	369 167
West Jackson	463 141
Ridgecrest	798 295
Temple	92 63
Alta Woods	950 345
1128	353
Southside	289 155
Magnolia Park	103 70
Hilland	322 159
Kosciusko:	
First	598 170
Main	578 163
2nd	20 7
Parkway	199 60
Laurel:	
Wildwood	410 149
2nd	404 138
Glade	218 127
First	643 197
Highland	469 128
Magnolia St.	591 212
Long Beach, 1st	375 122
Main	354 96
Delisle	21 24
Lyon	195 70
Roundway Mission	17 14
McComb:	
South	257 82
East	373 153
Central	239 79
Navajo	213 140
North	198 73
East St.	188 84
Meridian:	
Midway	204 140
Calvary	469 167
Main	440 149
Fellow Survey Mission	29 18
Westwood	102 76
Rickory Grove Chapel	122 39
Fellowship	104 56
Oakland Heights	291 101
Fifteenth Avenue	564 223
State Boulevard	454 181
Poplar Springs Drive	636 195
Highland	733 221
South Side	457 164
Main	432 145
Fulton Avenue Mission	25 19
Eighth Avenue	227 105
Natchez, Parkway	201 152
New Albany, Neely Mem.	90 54
Pascagoula:	
Orange Grove	101 50
Unity	231 96
Brady Mission	13 3
First	741 228
Main	73 8
Gulfcoast Nursing H.	381 245
Eastlawn	381 245
Mission	381 245
Pearl	386 151
Pearson (Rankin)	176 87
Petal, Crestview	107 67
Petal-Harvey	425 158
Main	387 123
Harvey	38 35
Picayune, 1st	630 231
Main	593 231
Mission	35 32
Pleasant Home (Jones)	127 91
Prospect (Perry)	44 15
Quitman, 1st	369 85
Rawls Springs (Leb.)	142 51
Richard Rankin	283 137
Rosedale, 1st	153 74
Ruth	47 36
Sand Hill (Jones)	69 40
Sardis (Copiah)	56 43
Springfield (Scott)	108 62
Star	152 33
Starkville, 1st	940 261
Stonewall	188 72
Tusculo:	
Calvary	480 200
East Tusculo	380 136
West Jackson St.	154 105
First	458 109
Harrisburg	707 213
Tutwiler, 1st	155 67
Union (Pearl R.)	252 162
Union, 1st	311 98
Mission	75 51
Vicksburg, Trinity	220 110
Water Valley, Second	57 39
West Point, W. End	267 151
West Point, 1st	674 191
West End (Winston)	44 28
DECEMBER 2, 1962	
Bethlehem (Jones)	114 120
Crystal Springs, 1st	675 217
Greenville, Emmanuel	190 85
Laurel, Plainview	165 121
New Albany, Neely Mem.	86 55
Tutwiler, 1st	139 67
Water Valley, 2nd	57 81
W. Point, W. End	270 171

Calendar of Prayer

December 17 - Mrs. Ruth Roberts, staff, Baptist Children's Village; John S. Townsend, faculty, Mississippi College.
December 18 - W. L. Compere, president, Clarke College; Mrs. T. J. Ratliff, faculty, Blue Mountain College.
December 19 - Minnie James, Baptist Book Store; Calvin Huckabay, faculty, William Carey College.
December 20 - Malcolm Carter, Prentiss associational Training Union director; Mrs. James Jackson, Quitman associational WMU president.
December 21 - James Harrell, Baptist Building; Joe Haynes, Baptist Building.
December 22 - Albert H. Fauth, associate, Seminary Extension Department; Mrs. H. J. Malone, faculty advisor, Baptist Student Union, Delta Junior College.

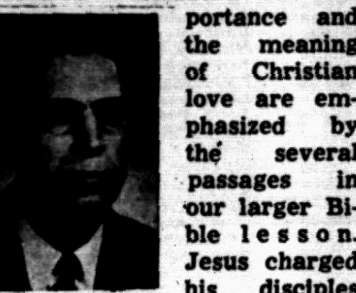
THE SUNDAY SCHOOL LESSON—

The Meaning Of Christian Love

John 15:9-14; Galatians 3:22-28; Ephesians 3:14-19; Colossians 3:12-17; 1 John 3:11-18; 4:7-21

By Clifton J. Allen

The doctrine of Christian love is a major teaching of the New Testament. The im-



portance and the meaning of Christian love are emphasized by the several passages in our larger Bible lesson. Jesus charged his disciples to abide in his love and to love one another. Paul declared that in the fellowship of faith distinctions between persons are broken down and all are made one in Christ; he prayed that Christians might be so rooted and grounded in love that they would come to an understanding of the outreach of the love of Christ; the apostle also admonished Christians to let love motivate kindness and forbearance and forgiveness and become the bond uniting the practice of Christian virtues and leading to peace. The apostle John taught that love is the essence of the life of God and therefore must be supreme in the attitude and practice of his children. Christian fellowship, Christian character, and Christian service should be the expression of Christian love.

We talk glibly about Christian love. We see all too little

evidence of its reality in Christian living. What does it mean? What does it demand? What are its rewards? Doubtless Christians fall more, in both understanding and practice, with respect to love than anything else.

The Lesson Explained LOVE FOR ONE ANOTHER (vv. 11-15)

Love, first of all, is a duty; it is a commandment of Christ. This truth was central in the teaching of Jesus "from the beginning." Love is a part of the righteousness required of Christians. It is a moral duty for the children of God because it is the very essence of his nature. For emphasis and by way of contrast, John referred to Cain. He was not of God but of the devil and therefore slew his brother. But Christians prove the reality of their union with Christ if they have genuine love for their fellow men. John's reference to "the brethren" does not seem to be restricted to believers. He seems to say that a Christian, because he is a true child of God, because his very nature has been changed through union with Christ, will have love in his heart for all other persons. "He that loveth not abideth in death"—the phrase "his brother" is not found in the best manuscripts. A Christian must love because it is Godlike to love. It is love for all other persons, said Jesus, that makes us perfect, even as our Father in heaven is perfect.

CHRISTLIKE LOVE (v. 16)

We know that love is because of the fact that Christ "laid down his life for us." His sacrifice was the supreme expression of the love of God and the supreme proof that God loves a lost world with infinite concern and compassion. In a world of evil and hate, of violence and murder, of selfishness and wickedness, we might doubt that goodness and love are at the heart of the universe. But because Christ died for all men—perverse and wicked and corrupt and rebellious as they are—we know that love is real; we know that God is love; we know that love will ultimately overcome hate.

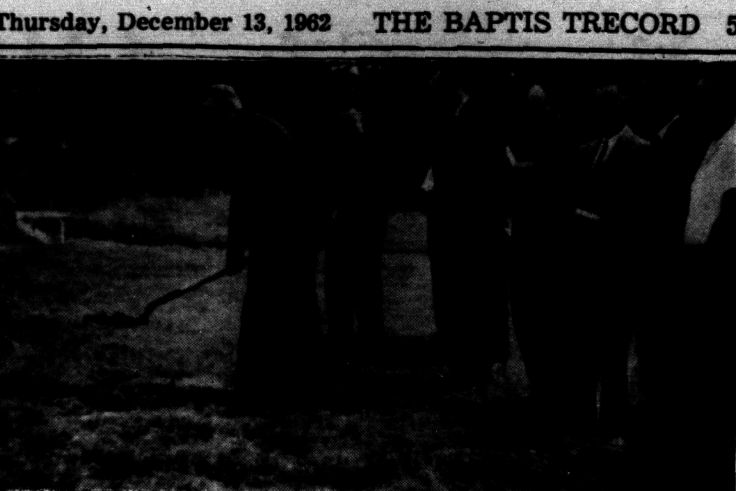
Christians have experienced this love through their faith in Christ. Therefore, love like that of Christ is to be our pattern and our motive. His love was sacrificial and forgiving. We ought to love others like this, especially our fellow believers in the household of faith. Christlike love bears the burdens of others, suffers for the sins of others, denies self in behalf of others, and loses itself to save others.

LOVE IN DEED AND TRUTH (vv. 17-18)

Christian love demands expression. If one has food and sees another person hungry and in need, and if he stifles his compassion and does nothing to relieve that need, how can he claim to have the love of God in his heart? Love is active good will; it is compassion in action. It is not limited to feeling, to profession, to talk. The profession of love is little more than a farce if it fails to express itself in sharing with other persons in need. While John's illustration has reference to sharing good or something material, the demand for love may be more acute in other ways. To love in reality means to show respect for other persons, irrespective of class or race, and to be helpful to other persons, by kindness or encouragement or sympathy or protection or friendship.

Truths to Live By

Love is the Christian way of life.—Jesus declared that love is the supreme commandment: "A new commandment I give unto you, That ye love one another; as I have loved you." He went on to say, "By this shall all men know that ye are my disciples, if ye have love one to another." The Christian



A GROUND BREAKING CEREMONY, Sunday, Oct. 12, the Clinton Boulevard church in Jackson, broke ground for the first unit building of their over-all building program. This first unit will be a 53 x 64 plant with 3400 Sq. ft. of floor space. It will be used for a temporary auditorium and an adult Sunday school department. Pictured above is a scene of the ground-breaking ceremony with the pastor, Rev. J. H. Royalty, turning the first shovel of dirt while the building committee, the contractor, R. D. Moon, and the architect, William Easley, look on.

will be willing to forgive injuries and insults. He will be forbearing and kind, gentle, and patient. He will be sensitive to the loneliness or fear or pain of other persons and ingenious in finding ways to help. A Christian will be more concerned to give than to receive, to share than to gain, to serve than to be served. Because love is the Christian way, a Christian will not look down upon other persons with scorn or contempt; he will never harbor malice or hate toward anyone. He will see in every other person one for whom Christ died and reach out with good will and compassion to save and to help.

Christian love is a convincing witness.—How little the world understands who Christ is and what he has done for the redemption of men and what he can do in human experience! It is hard for unregenerate persons to understand the meaning of Christ or the truth of the gospel. However, the unsaved person can understand Christ portrayed by the Christian in deeds of unselfishness and attitudes of kindness. He knows that something has made the Christian different; he knows that a power foreign to this world operates in the Christian; he can well believe that this power is the living Christ in human experience. We convince unbelievers best by what we are, more than by what we say. We convince the world that Christ is able to save from hate and violence and injustice when our own lives exemplify the transforming power of Christ. Love inspires service to the world.—Our world is a world of need beyond description. In spite of the luxury and com-

fort in which many Christians live, there are still uncultured millions of persons in direct need—some for food, some for healing, some for freedom, some for a chance to work, some for a chance to learn, and literally hundreds of millions in need of the redemption of Christ and in need of recognition as persons with a right to fulfill their full human destiny in the purpose of God. If Christians will yield themselves to the compulsion of Christlike love, they will become servants of mankind.

MC CHOIR TO SING AT BROOKHAVEN

The forty-seven voice Concert Choir of Mississippi College will present a program of Christmas music in Lincoln Baptist Association, at First Baptist Church, Brookhaven, December 18, 7:30 P.M. The Concert Choir, is under the direction of Dr. Jack Lyall, Chairman of Division of Fine Arts, Mississippi College.

This program is sponsored by the Lincoln County Association, Rev. W. F. Bishop, Macedonia, moderator. The program will be under the leadership of Kendall Smith, Minister of Music, First Baptist Church, Brookhaven, and Associational Music Director Luther M. Dorr is Superintendent of Missions.

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YWA Director—MISS MARJEAN PATTERSON
Sunbeam Director—MISS WAUDINE STOREY
GA Director—MISS RUTH WOMACK

MISSION STUDY INSTITUTES

Mission study institutes are to be held in all associations during the next few weeks. Check with your Associational WMU president for date, place, and time of the institute in your Association.

Each local WMU should be represented at the meeting by those people who will be teaching Adults, Young People, Intermediates, Juniors and Primaries in the local churches.

Girls' Auxiliary Convention

Something BIG is in store for members of Girls' Auxiliary during their 50th Anniversary Year. Some 10,000 girls and their leaders are expected to gather in Memphis, Tennessee, June 18-20 next summer for the first Convention-Wide GA Convention. The goal for attendance of Mississippi girls is 1,000. Following is some information which Associational and local GA Directors will need in planning the trip for girls from their areas.

1. Reservations (single or group) are to be made directly with hotel or motel. When any one of the hotels or motels is filled the reservations will be referred to the Convention Bureau who will in turn place the reservations in another hotel or motel as nearly comparable to those requested as possible.
2. Indicate the "adult(s)" in each group of reservations.
3. There will not be pre-registration BUT all who attend will have to register and there will be a \$1.00 registration fee for all. Badges will be received upon registration and only those wearing badges will be admitted to the auditorium. All must register on Tuesday in Memphis beginning at 10:00 a.m. at the Ellis Auditorium. One person can register for a whole group if desired.
4. Following is a listing of hotel and motel rates which will be available for the Convention.

4. Following is a listing of hotel and motel rates which will be available for the Convention.

HOTELS	Rates Per Person Per Day		
	Twin Bedroom for 2	Room for 3	Room for 4 (or more)
*Peabody	\$5.00	\$3.00	\$2.50
*Claridge	\$5.00	\$3.00	\$2.50
King Cotton	\$5.00	\$3.00	\$2.50
William Len	\$4.00	\$3.00	\$2.50
Chisca Plaza	\$4.50	\$3.00	\$2.50
Tennessee	\$5.00	\$2.50	\$2.50
Rates Per Room Per Day For			
MOTELS			
Admiral Benbow Inn	\$16.00		
The Downtowner Motor Inn	\$12.00		
Holiday Inn Hotel Courts (4)	\$13.00 to \$16.00		
—Crump Boulevard			
—Midtown			
—Riverbluff			
—West			
Travelodge Motor Hotel	\$13.00 to \$15.00		

Write Motels for all other rates

For reservations write directly to each hotel. Please indicate "adult(s)" in each group of reservations.

Headquarters Hotels: Peabody Hotel and Claridge Hotel.

BAPTIST Training UNION DEPARTMENT

DIRECTOR
Kermit S. King
SECRETARIES
Miss Evelyn George
G. G. Pierce
James Harrell
Miss Betty Lewis
Mrs. John L. Walker

Mississippi "M" Night Attendance 1962

Association	Attendance	Churches represented	Pastors present
Adams	750	15	13
Alcorn	424	15	11
Atala	365	20	15
Benton			
Bolivar	593	23	15
Calhoun	476	32	19
Carroll			
Chickasaw	365	12	10
Choctaw			
Clarke			
Clay	233	8	5
Copiah	440	20	18
Covington	254	16	11
DeSoto	504	17	12
Franklin	222	14	7
George			
Greene	145	16	8
Grenada	141	10	5
Gulf Coast	975	35	33
Hinds	1275	42	27
Holmes	683	17	10
Humphreys	190	7	6
Itawamba			
Jackson	1343	31	21
Jasper	459	17	12
Jeff Davis	345	16	11
Jones	1318	43	37
Kemper			
Lafayette	420	16	15
Lamar	150	10	10
Lauderdale	796	46	29
Lawrence	443	19	12
Leake	474	23	13
Lebanon	1863	31	25
Lee	559	25	19
Leflore	211	10	9
Lincoln	552	30	18
Lownes	422	18	13
Madison	218	7	7
Marion	631	21	17
Marshall	338	10	4
Mississippi	337	22	18
Monroe	380	13	9
Montgomery	130	7	5
Neshoba	457	20	12
New Choctaw	72	8	3
Newton	647		
Noxubee	219	10	6
Oktibbeha	516	16	14
Panola	660	21	14
Pearl River	764	25	22
Perry	191	12	11
Pike	634	21	25
Pontotoc	355	21	15
Pentiss	208	11	8
Rankin	602	29	25
Riverside	263	12	8
Scott	647	29	19
Sharkey-Issaquena	267	8	4
Simpson	1074	34	24
Smith	240	13	10
Sunflower	480	16	12
Tallahatchie	218	11	9
Tate			
Tippah	163	13	10
Tishomingo	225	17	9
Union	210	11	7
Union County	619	30	13
Walthall	244	12	9
Warren	716	15	4
Washington	540	17	9
Wayne	411	18	15
Yazoo	291	18	12
Zion	303	17	7
Yalobusha			
Winston			
Quitman	187	12	8
Totals	31,770	1,171	875

[illegible]

THE BAPTIST RECORD 7

Thursday, December 13, 1962

Cooperative Program	Designated Gifts	Total Gifts	Cooperative Program	Designated Gifts	Total Gifts	Cooperative Program	Designated Gifts	Total Gifts	Cooperative Program	Designated Gifts	Total Gifts	Cooperative Program	Designated Gifts	Total Gifts	Cooperative Program	Designated Gifts	Total Gifts	Cooperative Program	Designated Gifts	Total Gifts	Cooperative Program	Designated Gifts	Total Gifts	Cooperative Program	Designated Gifts	Total Gifts	Cooperative Program	Designated Gifts	Total Gifts	Cooperative Program	Designated Gifts	Total Gifts	Cooperative Program	Designated Gifts	Total Gifts	Cooperative Program	Designated Gifts	Total Gifts	Cooperative Program	Designated Gifts	Total Gifts	Cooperative Program	Designated Gifts	Total Gifts	Cooperative Program	Designated Gifts	Total Gifts	Cooperative Program	Designated Gifts	Total Gifts	Cooperative Program	Designated Gifts	Total Gifts	Cooperative Program	Designated Gifts	Total Gifts	Cooperative Program	Designated Gifts	Total Gifts	Cooperative 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derstanding the Bible but that it must be interpreted for him by the church. In that case, what becomes of the age-old doctrine of the competency of the individual to read the Scriptures and to interpret them for himself?"

were strong desire and extreme effort to find a consistent way to avoid dismissal, but without success.

During the meetings, September 27-28 and October 25, there were a number of con-

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DEVOTIONAL...

Unto You

By R. E. Kysar, First Baptist Church
Rolling Fork, Mississippi

"Unto you is born this day—a Saviour." Luke 2:11
Shepherds were filled with fear and wonder at what happened in the Judean fields and at Bethlehem more than nineteen centuries ago. They did not understand it all even as we are unable to comprehend it all today. The birth of Christmas was not in Bethlehem, but in the heart of God. The world would never have had the imagination for such a setting for the birth of an eternal being, and yet, the world turns aside each year to see the babe in the manger borrowed from the tavern keeper. It does seem like an odd way for God to invade our world—no fuss and bother, no royal proclamation, all so quietly done, and yet, once you have the picture in mind, you can never forget it... a King, the redeemer, born in a borrowed shed. How could we help coming again and again to see again the baby whose birth meant the calendar of time was changed and that "God is with us."

Just about everybody celebrates Christmas today—rich man, poor man, beggar man, thief, Christian, and non-Christian alike. Even those who disdain religious ties and take pride in saying "no God for me" acknowledge the event. Christmas today has a more general basis than a borrowed manger and a baby King. For many it is a gay day but not a holy-day. There is far too much juggling, false merrymaking, commercial goings-on, and carousing. Even though we flinch at these things, we who worship Him dare not overlook the blessed event, even though everyone does not understand the meaning of the day or observe it in the richness and fullness of its meaning. Celebrants would be relatively few if they were limited to those who rejoice at the birth of our Lord.

Maybe some of us should re-discover the deeper meanings of Christmas. Christ is the essence of Christmas, and not goodness, gladness, love or laughter, but Christ. He is not among the elements of celebration, He is Christmas. Keeping Christmas means that we magnify, not goodness in general, but the goodness of God. Not love in general, but the love of God. Not peace in abstract but in particular.

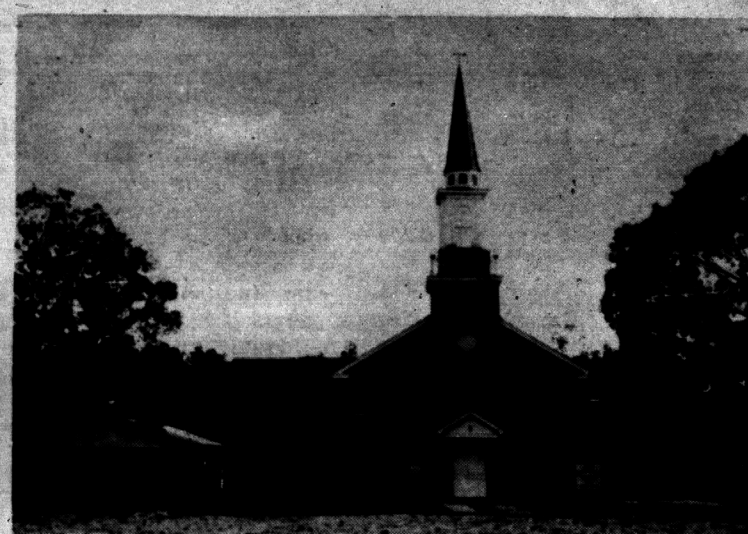
If all this means that Jesus Christ came to be our saviour, then to really celebrate Christmas one must be saved. This does not mean that joy will be taken out of the celebration and we will lose appreciation for warm expression on the human level. We will find each human expression more meaningful and our joy much deeper and abiding.

What about Christmas in your heart? "Unto you is born this day—a Saviour." Here eternity breaks into time and "this day" becomes an eternal date, just as when God says, "today." "Today" and "this day" is repeated from generation to generation and to every individual born. Every time somebody truly becomes a Christian, it means "unto you is born this day—a Saviour."

A fault of many who teach is that details are given about the Jesus of long ago, but he is never brought into life today. Only the incompetent scholar would suggest that Jesus never lived, but mere historical facts about him cannot fulfill the mission hopes of Christianity. The Christ of the manger can have little meaning unless we have the Christ of the missile age. The master who moved among men, who straddled donkeys must also move among men of a scientific age. He is Lord of all history, past, present, and future. Yesterday's Saviour is also today's Saviour, and tomorrow's Redeemer. There is a long distance between the manger and the present, but we too must know "the power of His resurrection" that can lift men from their dead selves "to newness of life." The Spirit of Pentecost must not end in an upper room, but must extend to



Rev. Arnett McCoy



UNION BAPTIST CHURCH, near Pkayune, Rev. G. Arnett McCoy, pastor.

Union Reports Unusual Progress

Union Church, Pearl River Association, has been making a great deal of progress in recent years, reports Rev. Arnett McCoy, pastor.

Church Development
From 1957-1962 the church has grown in Cooperative Program gifts from 12 per cent to 17 per cent, with a goal of 25 per cent in two more years. The budget in the same time has increased from \$14,000 to \$20,000 and the church has built and paid for a \$21,000 educational annex.

Last year Union lacked only one seal being Honor Church in Training Union, and are working toward Honor Church again this year. They were a pilot church in Mississippi for the Church Development Ministry four years ago, and have voted to continue the Church Development Ministry this year.

Attendance
In 1957 the Sunday school attendance was 150 and Training Union about 80. This year Sunday school attendance averaged from 250 to 260 and Training Union averaged 175. In September, a record Sunday found 387 in the fully departmentalized Sunday school and 250 in Training Union.

Baptisms
Baptisms for 1962 totalled 35 and additions by letter 37. The

our generation and on to the end of time. Christmastime fulfills the pledge of His name Emmanuel, and is likewise a sustaining reminder of His promise, "Lo, I am with you always." The unchanged Eternal promise is "unto you."

"Though Christ a thousand times in Bethlehem be born, If He's not born in thee, thy Soul's forlorn."



UNION (Pearl River's) pastorium.

Lottie Moon Christmas Offering was \$1,245.00 and Annie Armstrong Offering \$400.00.

The church has had five mission volunteers, now gives 25 per cent of the budget to missions, recently employed a

part-time secretary and has voted to employ a part-time music director. Plans are ready for a new building. The church recently financed their pastor's trip to Montana to preach in a revival.

Nursery Unit Off The Press

NASHVILLE — "Animal Friends," a unit of study for use with nursery children, has been published by Convention Press.

Author of the book is Miss Elizabeth Hutchens, assistant professor of Religious Education at Southern Seminary, Louisville.

"Animal Friends," included in Southern Baptists' church study course, is available at Baptist book stores.

Kentucky To Improve Assembly

MIDDLETOWN, Ky. (BP)—The Kentucky Baptist Executive Board has voted for improvements at Cedarvale, Baptist assembly grounds near Bagdad, Ky. They include a 50-room lodge and installation of modern water and sewage facilities.

The motel-type lodge will be for year-round use. It will cost about \$440,000. Kitchen and dining facilities will be large enough to take care of the 50 more rooms scheduled to be built later.

The water and sewer systems will cost another \$239,000, it is estimated.

Cheyenne Religious Survey Finds More Than 8,000 Non-Members

CHEYENNE, Wyo. (BP) — More than 8,000 non-church members or persons without local church affiliations in Cheyenne were reached by a recent interdenominational survey under direction of two local Baptist pastors.

Some 91 per cent of Cheyenne's 42,000 population was included in the survey, directed by Don Mabry, pastor of Sunnyside Baptist Church, and Dwain Steinkuehler, pastor of the First Southern Baptist Church.

Joining in the effort were 1113 volunteer workers from 36 churches.

The large scope of the survey, despite the small size of young Southern Baptist churches in the area showed effectiveness of a plan whereby initial instruction and planning are contributed by the department of survey of the Home Mission Board of the Southern Baptist Convention, with local churches directing and carrying out survey work.

The Cheyenne survey classes 75.4 per cent of the town's population as church members, of which 80 per cent are local members, 12.9 per

cent have memberships in other towns, and 7.1 per cent are children under age nine.

Other Areas Encouraged
Of the children under nine, 84 per cent are enrolled in Sunday School or are church members, with only 16 per cent not connected with some church.

Non-church members over nine years of age comprise 24.6 per cent of the population.

Drew Presents Attendance Awards

Charles Brock, Sunday school superintendent, has recently presented the following perfect attendance pins at Drew Church:

Archie Manning, 9 years; Pam Manning, 6 years; Maurice Edmonds, 4 years; Mike Edmonds, 3 years; John Edmonds, 3 years; Harlan Starnes, 2 years; Camille Coleman, 1 year; Melanie Taylor, 1 year.

Rev. Johnny L. Taylor is pastor.



MEMBERS OF THE classes in "An Introduction to Baptist Work" at Mississippi College and Clarke College who toured the Baptist Building last week are seen, along with several Baptist leaders, in front of the building.

BAPTISTS AND THE CIVIL WAR NEW EDITION OF POPULAR TRACT ANNOUNCED

RICHMOND, Va. October, 1962 (BP)—One of the most popular tracts ever published on this continent has been issued in its third edition. "A Mother's Parting Words to her Soldier Boy," written by Dr. J. B. Jeter, is published by the Virginia Baptist Sunday School and Publication Board.

The new edition of 50,000 copies makes a total of 150,000 copies published by the Baptist Publication Board since the tract was first released last year. The tract has been reprinted also by the Methodist Tract Society located in Petersburg, Va.

Dr. A. E. Dickinson, superintendent of the Baptist Publication Board, has estimated that with all the printings the tract now has been issued in at least 250,000 copies.

In announcing the new edition Dr. Dickinson said, "Hundreds have professed conversion from reading this tract, while thousands have felt their hearts moved to noble resolves by its appeals."

so short a period by one tract."

Dr. Jeter, author of the eight page tract, is pastor of the Grace Street Baptist Church of Richmond. He is also the author of six books and several published sermons.

The title and subject of the tract, "A Mother's Parting Words," grew out of the appeal for aid for colportage work made by J. C. Clopton of Lynchburg at the annual meeting of the Strawberry Association last year.

In his appeal Clopton told of the concern and efforts of his wife in regard to the spiritual welfare of their son who had recently entered the service. Following his statement, Dr. Jeter publicly thanked him for his speech and for furnishing him with the theme for a new tract which he had promised to write.

Within a few days after Clopton's message and the meeting of the Strawberry Association the now popular tract was written and published for the first time.

A new, four-volume Bible dictionary, said to be "by far the most comprehensive ever published," went on sale October 15 by the Abingdon Press, Nashville, Tennessee, a Methodist publishing house.



Hugh S. Kinard, Jr.

Joins Staff At Ist, Philadelphia

Hugh S. Kinard, Jr. has accepted the position as minister of education and music at First Church, Philadelphia, Rev. Roy Collum, pastor.

A native of Meridian, Mr. Kinard is a graduate of the University of Miami and Southern Seminary. He has served churches in Florida, Texas, Tennessee, and Alabama.

Mrs. Kinard is the former Lois Annette Farrer of St. Petersburg, Florida. They have three children, Noel, Laurel, and Charles.

Apostle Paul's Journeys Subject Of '64 TV Special

FORT WORTH, Tex. — The National Broadcasting Co. today announced it will cooperatively produce with Southern Baptists' Radio and Television Commission a one-hour "special" film on the journeys of the Apostle Paul in Greece, Turkey, and Italy.

The first telecast of this Southern Baptist feature film will take place during the Baptist Jubilee Meeting at Atlantic City in May of 1964, if the date can be cleared by NBC-TV.

The one-hour color film will be available also for premier showing on the Baptist Jubilee Program by the Radio TV Commission.

Dr. Paul M. Stevens, Commission Director, and the Rev. Truett Myers, The Agency's Television Consultant, will accompany the NBC-TV Religious television team when it goes on location in the Middle East next spring.

Two half-hour film episodes for use in "The Answer," Southern Baptists' regular TV series, will also be prepared at this time, according to Dr. Stevens. Production of the films is expected to take about six weeks.

Columbus Student Writes Article

NASHVILLE—Andy Puckett, a Southeastern Seminary student from Columbus, Miss., writes one of eight testimonies by young people in the January "Baptist Student," Christian collegiate magazine.

In the special feature section, "the reply of the beat generation... to the finger pointing, the writers answer such questions as: What does the Christian young person want from life? what does he purpose to give to society? and to what extent does he feel his attitudes are representative of young persons about him?"

The feature is designed to help answer the question, "Are Today's Young People really 'The Beat Generation'?"



ON DEC. 16, at 7:30 p. m., the entire Chorus of Blue Mountain College will present the traditional annual Christmas Music Program, in Modena Lowrey Berry Auditorium. The public is cordially invited to attend. The thirty-nine voice chorus, robed in the College colors of Blue and Gold, will sing all numbers of the special program, which will include Sacred Christmas anthems, carols, and other classical divisions. The Chorus will be directed by Dr. Brooks Hayes, chairman of the Department of Music, and will be accompanied by Mr. John Angell, assistant Professor of Piano. In the Spring of 1963, this talented group will make a special tour of Schools and some churches in Mississippi and other points.



Rev. David Mahaffey

Corinth (Leake) Calls New Pastor

Rev. David Mahaffey has recently accepted the pastorate of the Corinth Church, Leake County. Before going to Corinth, he was pastor of Hopewell Church near Crystal Springs.

Rev. Mahaffey received the B. A. degree from Mississippi College and the B. D. degree from New Orleans Seminary. He is married to Marilyn Cottingham of Winona. They have two children, Cynthia Kay, and Richard Alan. They are now living in the newly completed pastorium at Corinth, Rt. 7 Carthage.

Two Construction Contracts Are Awarded At Mississippi College

Two construction contracts totaling over \$500,000 were awarded by the Mississippi College Board of Trustees at their December meeting on Thursday.

T. M. Hederman, Jr., chairman of the board, announced that contracts were awarded for the renovation of Chrestman Hall, men's residence Hall, and the construction of Self Hall, new business and economics building.

"This is a most significant day in the history of Mississippi College and another step forward in providing the institution with a physical plant that will adequately serve the needs of the rapidly expanding student body," said Mr. Hederman.

The renovation of the three-story men's residence will consist of a complete remodeling of the interior of the building, and cleaning of the exterior. Total construction price for the new business building will be \$295,000. Work will begin before the first of the year, with occupancy set for January, 1964.

Made possible through a \$100,000 gift from the Self Foundation of Marks, Miss., the building will be located on a recently acquired block of land immediately west of the present Aven Fine Arts building, facing South on College Street.

Brandon Plans Christmas Music

The Christmas section of Handel's "Messiah" will be presented by the choir of First Church, Brandon, Sunday night, Dec. 16, at 7 p.m., under the direction of Dan Walker. Bill Wymond will be guest organist.

The choir will be honored at a reception following the oratorio.

JESUS, MY SON by Helen Rayburn Caswell (John Knox Press, 48 pp., \$2.00). This is a very, very beautiful little book of poetry. The author, an artist as well as a poet, has in exquisite word pictures painted Jesus as Mary, his mother, must have known Him.